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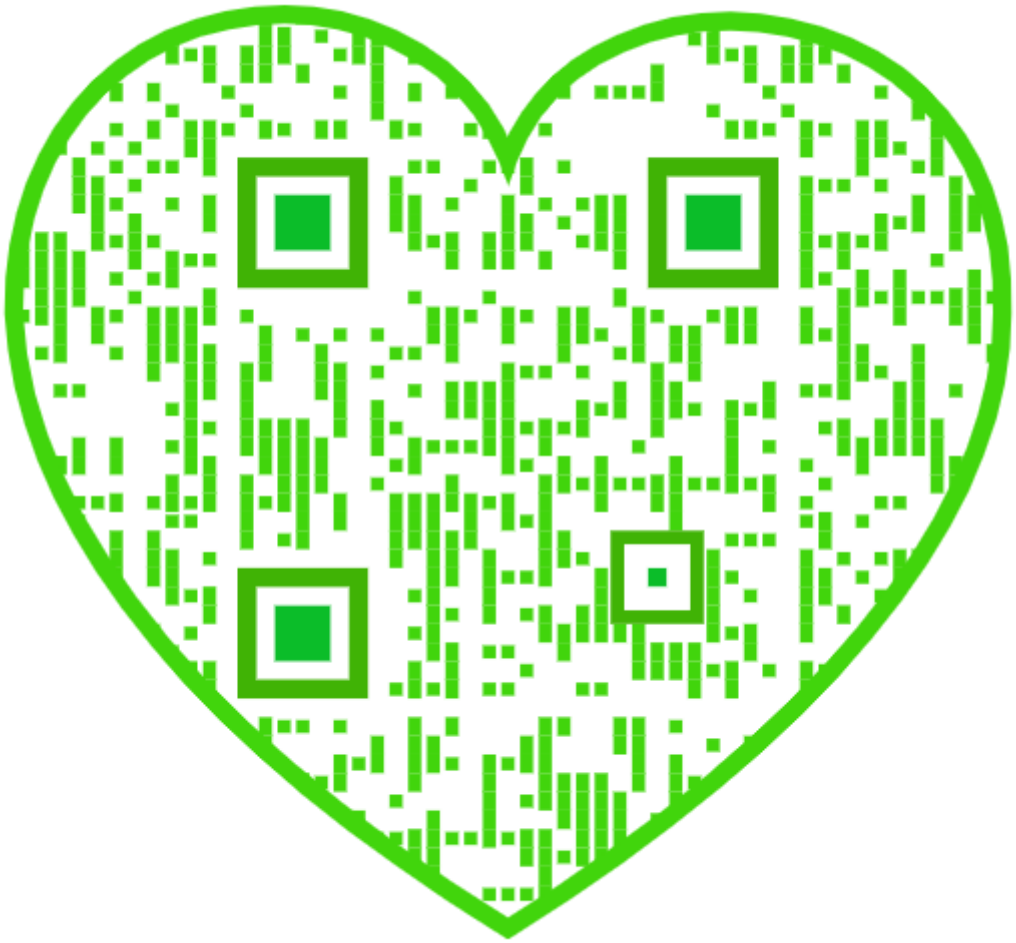
OF THE SOUTH

VICTOR I. MASTERS



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THE CALL OF THE SOUTH

A PRESENTATION OF THE HOME PRINCIPLE IN MISSIONS, ESPECIALLY AS IT APPLIES TO THE SOUTH

ARRANGED TO MEET THE NEEDS OF MISSION STUDY CLASSES AND ALSO OF THE GENERAL READER

BY

VICTOR IRVINE MASTERS, D.D.

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The entire Christianization of North America is the greatest single enterprise confronting the churches of the whole world.—William T. Ellis. after a world-tour to study missions.

Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.—2 Tim. 3:1.

Striving together for the faith of the gospel; and in nothing terrified by your adversaries.—Phil. 1:27, 28.

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PREFACE.

The manifest purpose of the author of "The Call of the South" is to make a contribution to the better understanding of the social and religious conditions of the South, and to point the way to a more intelligent dealing with the same. Dr. Masters is well qualified to speak on these matters. He has been a diligent student of Southern conditions. His love for the South and loyalty to her highest ideals are his both by right of inheritance and of devoted service. Through the columns of the religious press, for several years past, and in some well-written books, he has revealed a comprehensive grasp of Southern problems, a keen insight as to the trend of things, and a constructive purpose in treating complex issues.

The present volume confirms the impressions made by his previous efforts. A discriminating survey is made of the principal characteristics of Southern life. There is no attempt to treat these various phases exhaustively, for each one would itself require a volume. They are suggestively sketched, and so co-ordinated as to set out the real problem of which they are factors. A distinction is properly made between those factors that are peculiar to the South, e. g., the Highlander, the Negro, etc., and those that are common to the nation, such as false faiths, the country church, immigration, etc.

There are in some of these common problems, however, aspects that are entirely Southern. This is true of the country church. The same thing is true in the considera-

tion of the material prosperity of the South. This section has shared in the general prosperity of the country, but, unlike the rest of the country, this is a comparatively new experience for it. The past generation in the South was brought up largely upon the discipline of adversity. By the very necessities of the case, the emphasis given to gospel preaching in that era was upon the comfort and hope it had to offer. New conditions make imperative a different accent in gospel preaching. It will not do merely to proclaim to an age of prosperity the comforts that were sorely needed in a period of depression and adversity. The South does not need and has little hospitality for a new gospel. The demand is insistent, though, that the man of to-day shall know the gospel better, and learn more of the meaning of social justice, self-control, stewardship, and Kingdom claims generally.

The method of approach in dealing with our home conditions is well stated in the chapter on "The Home Principle in Missions." If we cannot bring to our service in behalf of the South, the same worthy motives and unselfish purposes that may be found in other spheres of activity, we shall be of little help to our own land, and shall lessen the value of the South to the nation and to the world.

"The Call of the South" is admirably suited for Mission Study Classes, as well as for the general reader. It is greatly to be desired that it shall have an extensive circulation, and that the churches and the homes of the South may be instructed and inspired by its virile message.

CHAS. W. DANIEL,
Pastor First Baptist Church.

Atlanta, Georgia.

AUTHOR'S FOREWORD.

This is an effort to present the appeal of homeland missions from the angle of underlying principles and motives. Only those specific fields of endeavor are considered that seem best to show the magnitude of the home principle in missions. The undertaking is to interpret the missionary needs of the South to itself, rather than to others. Perhaps the story will not therefore be less informing to others.

The book is intended for Mission Study Classes and the general reader. It is also earnestly hoped that busy pastors will find in it that which shall stimulate their minds afresh, as they seek to arouse their churches to a sense of the moral grandeur and strategic significance of the work of bringing the people of the South both to know and to serve the Lord Jesus Christ.

Sometimes as a minor note, sometimes as a major, two thoughts recur frequently throughout these pages: (1) As never before, American Christianity is to-day beset by Antichrist and other false teachings. (2) We positively must bring the lives, as well as the souls, of our people under subjection to Christ, if we are to win and hold this country for him. The weird note of the most awful war in the world's history has also pushed itself into the medley, for the war in Europe has a meaning which now challenges and conditions everything else in the world.

In Chapters I and II it is sought to demonstrate that building up the Christian life through adequate teaching

and exercise is as truly a part of the mission program of Christ as is pioneering for souls among the multitudes who have not heard. The future influence and usefulness of Christianity in this country will depend largely upon whether the nurturing principle shall be magnified in our belief and practice as it is in the New Testament teaching. Some teachers and preachers, and a very large number of church members, have not accepted this as a requirement of our Lord. The rank we shall accord homeland missions in our Kingdom plans will depend upon our acceptance or non-acceptance of this principle. If our responsibility is only to witness before the world that Jesus is the Christ, there remains comparatively little mission work to do in America; most of the people here have in some fashion heard about Jesus. But if we are responsible for bringing men to know Jesus and for building them up in Jesus, homeland missions immediately takes rank alongside of work in lands where Christianity is yet in the pioneering stage.

Some may consider too strong certain utterances herein about religious liberalism and false faiths. The prospect of causing pain is distinctly disagreeable to me. But the two chapters on false faiths and liberalism contain my deepest convictions on the subjects treated. They have been written only after years of better opportunity than most persons enjoy to study present religious tendencies. Some of the best posted and most devout students of religious life in the South have done me the kindness to read and criticise the manuscript of the book, including the chapters on latitudinarianism in doctrine. Not one of these gentlemen has intimated that the treatment should be softened, while some singled out these chapters for

special commendation, and urged that, in addition to their use in this volume, they should in some other form be scattered broadcast among the rank and file of our people.

Some years ago, I attained an unexpected personal publicity in connection with a banner, inscribed with the words: "Fraternal sentiment is good, but loyalty to Christ is better." In the service of the Home Mission Board, I had placed these words on a banner which was hung on the walls at the Southern Baptist Convention, in the belief that they set forth an important and timely truth. It developed that some of our leaders, at that time, sincerely feared that the emblazoned sentiment was an offence against Christian unity. Since then, the rapidly increasing aggressions of religious liberalism have changed all that. Those who deprecated the sentiment of the quoted motto have become among the ablest setters-forth of the dangers of stressing fraternity at the expense of obedience to Christ. The incident is here recalled to show how rapidly religious liberalism has increased in boldness and outspokenness, and how almost universal among responsible leaders of God's people is the conviction that here lurks a danger to true religion which is as great as it is astute and determined. I am so confident that a supreme danger to true religion lurks in those faiths which minimize sin and the Saviourhood of Christ, while they magnify environmental salvation and an external exhibition of human fraternity, that I would have used more vigorous terms to set forth the danger if I could have found them.

If these chapters shall aid the reader to get a better grip on the home principle in missions, if they shall strengthen his grasp on the dynamic forces and the tasks enthrone the Christ among men, the utmost hope of the

author shall be accomplished. In that hope I offer them to faithful men and women, who desire above all things to see Jesus enthroned as Christ and Lord in every heart and life.

VICTOR I. MASTERS.

Atlanta, Georgia, February 1, 1917.

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It will be vain to send our little bands over the world to preach the gospel of purity and peace, love and power, if in our social, industrial and racial conditions in America we are preaching uncleanness, strife, enmity and failure.—Robert E. Speer.

Only a Christianity powerful enough to dominate over our social, national and international life and relationships will finally commend itself to the peoples to whom we go.—John R. Mott.

Here in the South, where we find the purest standards of political democracy, and the most chivalrous types of homes, are the greatest opportunities for manufacturing a race of great-souled men to govern a greater America of tomorrow. —Newell Dwight Hillis.

CHAPTER I.

THE CALL OF THE SOUTH.

Not the call of largest territory and numbers. There is an appeal in numbers and extent of territory. Our Lord, though he purposed that the gospel should be carried to the whole world, did not use arithmetic to set forth the needs of men. We often do. But the call of the South is not first the call of numbers or needy square miles. True, there are in America, with 100,000,000 population, only about 25,000,000 members of evangelical bodies, leaving a vast mass to be won to Christ. Also it is a country of about 3,000,000 square miles, located in the north temperate zone, in which the main development of mankind has taken place and is still taking place. But America's unsaved millions are inconsiderable as compared with the masses of China and Africa and Japan and other pagan countries. Impressive as is its size, that also is no great thing when matched with the vast land expanses of the world. Still less does the South impress one, if his approach to the subject is measured only by areas and numbers. True, the South has one-third the size and one-third the population of the nation. Better evangelized than any equal population anywhere, there is little in the figures to impress one whose zeal is elicited by numbers only. With 12,000,000 evangelical church members and 2,000,000 Romanist population, among our population of 36,000,000, we have in the South only 22,000,000 without formal religious alignment, or a probable 18,000,000 of

responsible age and condition, who have not made any profession of religion. If we must have the sauce of stupendous and untouched numbers to make palatable the dish of our missionary concern, we may well pass by these 18,000,000. True, Christ died to save sinners, and these are at our doors and of our own kindred, easier for us to reach than any other people on earth. Also, these 18,000,000, if saved, would be in better position to project their faith than any other equal group in the world. But from the standpoint of numbers alone, 18,000,000 are too inconsiderable to engage the attention of persons who are burdened only by vast masses of unsaved.

Not the call of pioneer opportunity. It is said of Daniel Boone that when another settler hewed out a home in the Appalachian forests nearer than five or six miles to the Boone cabin, the pioneer moved on to where he would have elbow room and virgin soil. The American is a pioneersman by tradition and temperament. But the virgin lands are disappearing and he is having to adjust himself to a life which intensifies and builds up, and does not forever run to some new place whose resources no man has touched. In religion also America has been of the pioneer habit,—none more so than Southern Baptists. The wilderness path invited our fathers. Their sons became great evangelizers, but poor builders. They practiced spiritual soil robbery, using up all the religious fertility which their evangelism produced, but putting back into the converts very little or no teaching and pastoral care for the new life, that it might produce abundantly and conserve its own strength for future productivity. So tied are Southern Baptists to pioneer traditions that, for the most part, their churches are still following them, apathetically wondering

why the protracted meeting plantings seem somehow not to produce crops so satisfying as those of the pioneer new lands. There are still some millions of people in the Southwest frontier living in pioneer conditions, and some more millions in the Appalachian and Ozark mountain regions. Yet others in the piney-wood, wire-grass sections of the South are not far removed from the pioneer life. In some respects, these are the most needy and backward people in this region. There is in these sections of our population far more pioneering to do than all the Christian bodies of the South are doing. But these fields have usually been cultivated, so to speak, at least till the stumps of the "new-ground" have decayed and the soil washed into gullies. The "ringed-around" trees have fallen, and the hammering and clarion call of the woodpecker is no more heard. The cream of the novelty has been skimmed from such frontiers as are still to be found. That which remains is mainly hard, unpicturesque work. Mission workers who cannot be satisfied without a world of human beings who have never once heard about Jesus, have an uninteresting outlook in the South. There are still here those who have never heard, but they are relatively few. Not ours the pioneersman's joy of discovery and building where never man built. Ours the less spectacular task of leading to Christ the ignorant and the untaught and the sinful of a so-called Christian civilization, and of building where so many others have wrought that our own effort will probably draw no particular attention. For such tasks novelty or other adventitious circumstances do not offer inducements. Only the love of Christ and a passion for men in the heart of the worker can make it fascinating.

Not the call of unusual destitution. Moral and physical destitution have afforded material for tens of thousands of missionary addresses. Anxious to quicken the interest of indifferent hearers, speakers have used the kind of material which would most quickly stir such people. They have often succeeded so well that they became converts to their own diplomacy, in which they put secondary considerations first. There is not an intimation in the Apostolic practice or teaching that the physical destitution or unusual depravity of people were considered special grounds for missionary effort. Our Lord's message to John, "The poor have the gospel preached to them," is to be taken in connection with the shameful neglect of the poor by other religious cults, and not to indicate that his gospel was for the poor alone. Not only is the South far more prosperous than ever before, but the masses of the citizenship are sharing in this prosperity. Relatively few stories of pathetic need remain to be told. True, our cities breed slums, and in these humanity breeds vice and want. There are still stories of need and depravity to be found, terrible enough to stimulate even the jaded nerves of congregations which have been long "fed up" on such stories. But among the actual constructive workers of society, almost the only persons left in want or near-want are the preachers, who point men to the highest things, and the teachers, who stand near to them in unselfish and high service. Nor is there unusual spiritual destitution in the South, if we compare it to most so-called Christian countries. Much less, if we compare it with pagan lands. Almost everybody in the South has had a chance to hear about Christ; a very large majority have heard. True, it has not struck in with millions.

And so casual and ineffective has been the effort to teach about Christ that hundreds of thousands of these could say, without departing far from the truth, 'No man careth for my soul.' But from the standpoint of a heraldic proclamation of Christ and of freedom from unusual material destitution, the needs of the South are not to be compared with those of many nations. If destitution and never having heard the story of salvation are the final standards by which to decide on our missionary effort, we may pass the South by.

A call to use what God has given. The call of the South in religious service is measured by what God in his providential leadings has given the South. There are at least two outstanding facts in the history of this section which suggest the direction in which lie our missionary duty and opportunity in the nation. These are, the experiences of the South in the Civil War and the presence of the Negro and the consequent scarcity of alien immigration. More than any other part of the country, the South has a sectional consciousness. Visitors from other sections sometimes chide us for this, as if we were to no avail dreaming of a dead past. But this sense of solidarity is distinctly to the credit and usefulness of the South. It is the combined result of war experiences which shook our entire social order to its foundations, and of the preservation of this section from any significant influx of strange people. The immigrant flood has done much to help the North to forget the past and its lessons. The West is still too young to have acquired local experiences so sacred. The South is old. Its experiences have been deep and poignant. And the children of those who drank to the dregs her cup of greatest woe make up practically the entire

population of the South of the present. Even the present generation has shared understandingly in the sufferings of reconstructing a civilization which had been torn up by the roots. The weary years of isolation and suffering which followed the war are not long past. Immigration shunned the South as a pestilence and capital did not find in a torn-to-pieces social order the kind of security it desired. If immigrants had flocked in and outside money had captured our vast resources, when this section reeled amid its calamities, the present South would have less consciousness as a distinct section. But it would, therefore, be deprived of exactly that attitude of spirit which shall make it worth most to the nation. This unique awareness of itself and of its past is one of the richest treasures possessed by this section. Its consciousness of its own pains and sorrows, of the gallantry and chivalry of its sons, of its mistakes and sufferings, of its superiority to the worst calamities which came to it, of its ability to build a civilization out of ashes, makes the present South worth far more both to the nation and to itself. Having had such experiences, it has become not merely a loyal part of the nation, but something more. That something more is the wisdom and the strength and a certain depth of soul which the South has acquired through the bitterness of trials which purged it of dross and have healed without hate. We do well to treasure the lessons of the history of our section. It is to conserve the spiritual dynamic with which God has equipped us for building in our own section a great Christian civilization and aiding to the same end in the other sections of our beloved country.

To serve the spiritual mission of America. Nobody any longer doubts the entire loyalty of the South to the nation.

Its unwavering devotion to America's fight for democracy in the great World War laid the last ghost of doubt that even sectional politicians could summons. This re-established confidence brings with it an enlarged obligation on the part of the Christian South to take stock of the forces by which we may aid in maintaining a Christian nation. The greatest service we can render is to develop and maintain in our own section a vital religion, which shall dominate our economic, political, and social institutions. The division of the larger denominational bodies into Northern and Southern organizations, places the responsibility for each section directly on the organization serving that section. For the most part, denominational comity places the field of service of Southern religious bodies in the South. Therefore denominational organization usually corresponds territorily to the underlying spiritual fact that the first and greatest religious service we can render other sections is to see that our own is really permeated by the spirit and power of the gospel. If the South is really Christian, social contact, as well as the inter-relations of business and politics, will enable us to help religiously the people of other sections far more than we could do by sending missionary workers to them, especially as they are already served by the various evangelical bodies. If we shall realize our call to serve the spiritual mission of America, it will mightily stimulate our religious efforts among our own people. Southern religious bodies have held on to the supernatural in religion and to the inerrancy of Scripture revelation with a tenacity which is a blessing to other sections, where rationalism and liberalism have done much to rob Christian faith of its vital power. If God shall give us to see the day of our opportunity, so far from

being infected by the disease of doubt which has laid hold of many, we of the Southern religious bodies shall with increased devotion and determination cling to the faith once delivered to the saints, which alone can avail for humanity's needs. At the same time, we must arouse ourselves from the sinful lethargy which has permitted three-fourths of the church members of the South to depend for spiritual instruction and church life on the near-starvation diet of a once-a-month sermon by an absentee pastor. Our duty to the nation, as well as to the South, calls upon us to break away from this practice. It would be presumptuous to think we can acquit ourselves creditably in serving the nation, with a religious program that does not even provide for the nurturing of the lives of most of our converts.

The call of our home. The home is the oldest divinely established institution. It is God's unit of service for providing the graces and virtues necessary for mankind. The present world phenomena of the ends of the earth being brought close together by transportation and inter-communication, does not change that fact. The bringing of the world into "one neighborhood" immeasurably increases the needs of a spiritual dynamic to strengthen the bulwarks of the home. Pure springs are essential to healthful streams; they can come from no other source. Civilization is in a flux. Commerce, immigration, emigration, the horrors of a titanic war, have compelled us to learn to think in cosmopolitan terms. Thinkers are trying to tutor us for the world citizenship toward which inventions and economic forces are impelling us. These forces are in the ascendant and the Christian body that would serve its day must adjust itself to them. Every saving force in society will

find in this world-pull a challenge as to whether it has home-resources with strength and devotion for such stupendous tasks. Have we the faith and strength to enter for Christ these world-doors which are being brought so near to us? There can be no adequate answer which does not include the development and maintenance at home of goodness, purity, and strength adequate for such unprecedented strains. Our day is almost obliviously enamoured of great things, but its passion is directed to material largeness, rather than to greatness of spirit. Therefore we are in grave danger of despising things which are small as spectacles, but great in their spiritual significance. There is no more sinister threat to the spiritual forces of the present than that which is contained in the tendencies which are undermining the home. No material grandeur, no marvels of invention, no mountains of wealth, no wonders of great organization in business or religion, can save that nation from disintegration and ruin whose people have lost their power to idealize and magnify the home and fight for its safety and purity.

The call of the homeland. Next to the home comes the home-section. To the Southern Christian the call of the South is the call of his home. In this day of the worship of eye-filling largeness, some writers decry any loyalties or devotions or tasks that do not patently profess to grasp the whole world. They challenge one's loyal concern for his town or State or section or religious denomination—particularly his religious denomination. They set forth that such allegiances somehow convict him of narrowness and provincialism. This worship of mere bigness is one of the most perplexing and subtly dangerous tendencies of the present. This capitulation to the appeal of the big is a

snare to many. It lends itself to a pose which, without cost or trouble, gains the favor of the thoughtless, while the very bigness of the interests espoused often enables the advocate to hide from himself and from others any sense of his own personal responsibility. In missions, as in citizenship, to be interested in the far-away after the manner that allows one to despise the worth of the near, is to betray breadth at the expense of depth—sometimes at the expense of sincerity. A man who about his own home finds nothing worth doing to help people, is about the least fit of all to be sent as a missionary to other lands. He cannot be worth anything there until he quits dreaming, makes himself at home, and goes to work to save needy and sinful people. A Christian in the South who thinks it is narrow to give his best thought and effort to save the South, has surely not learned his interest in the world beyond from the Lord Jesus. There is no possible narrowness or selfishness in any effort anywhere to bring the lost to Jesus. The mother who pours out her heart to God for the salvation of her child is as unselfish as she would be praying for the Indian on the plains or the Chinaman in Canton. The Holy Spirit prompts each act, and shall we discredit her agony of soul for her boy's salvation by saying that her natural mother love has somehow made her holy passion relatively selfish? There is no geography or mathematics in Christian love.

A passion to grapple with sin at close quarters. The call of missions in the South is the call to grapple with sin at close quarters. This passion is not different in quality from that which animates and sustains our brave foreign missionaries on many a distant field. In their evangelistic appeals, in the instruction in the churches, in the weary routine of days in school work, it is this passion which sustains

their hearts and makes the burden light. Men and women such as these, if they were working at home, would grapple at first hand with sinning humanity's need. For the sake of world-salvation, I plead that we shall have a passion for men because of their need and worth, rather than because of their numbers or geographical location. If we desire to know whether our faith is of the world-conquering kind, let us put it to the test of whether it has virtue to conquer erring men and women in our own community. Joseph E. McAfee, in "Missions Striking Home," defines the heart-wrenching passion which we need in America against sin and for sinners as being a sallying forth in search of the Holy Grail and reining up the steed at the plaint of the beggar crouching at the palace gate. It is the plain putting to one's-self the question, Do I care? Great as are the needs of the lost in many lands, beautiful and stimulating as are the romance and obedience to our Master which impels us to support devoted workers on far-away, lonely posts, for their sake as well as ours, we need to test ourselves by the difficult problems and the forbidding facts of sin at our doors. If we have not love to grapple with the wearisome and offensive problems of our sinning neighbor, how have we the love with which our Master would have us save the unknown of many a foreign land? If we cannot love and help the Negro in the South, our professions of concern for the black hordes in African jungles convict us of not understanding our own hearts. The Chinese in the laundry is at least as much our responsibility as the Chinese in Shanghai. Our sinning Anglo-Saxon neighbor is as dear to the heart of Christ as he would be if he was of any other race. The man in whom the love of Christ is will not be careful to count noses or separate races

in bestowing his love. The true heart is not to be pried open by the leverage either of numbers or of nationality or skin-color.

To Christianize, as well as evangelize. If by the evangelization we mean the coming of people into the churches on a profession of faith, the South is unusually well evangelized. If we put into the word a fuller meaning, we shall at once lose our leadership. The word **salvation** includes more than **evangelization.** Jesus came to save both the soul and the life. The leadership of Southern churches in bringing souls to Christ has been coupled with an almost unsurpassed backwardness in nurturing lives for Christ. We have saved souls, and the infant disciples have for the most part been turned loose in their babyhood to look out for themselves. The results have been various. Not a few have both survived and grown to the stature of mature Christian manhood and womanhood. An almost unbelievably large number have been lost to the world and to false faiths. A still larger number have lived at a poor dying rate, dwarfed into permanent spiritual infancy because they were not nourished on the strong meat and often not even on the milk of the gospel. We need a more comprehensive definition of salvation. How shall Southern Baptists escape responsibility for their prodigal waste, their almost incredible disregard of our Lord's command to feed the sheep and shepherd the flock? We cannot do it. The pastors cannot do it. Still less, I think, can the Christian bodies do so, whose leadership and scholarship have been trusted by the rank and file to find the truth and to point them to suitable ideals and tasks, looking toward its realization. Would God this Southern Baptist people in its heart could come to define salvation to mean a saved soul, nurtured

through the appointed teaching into a saved and serving life! If our people would accept this definition and would go to work in a brave and comprehensive way for its realization, Baptists in the South would immediately find among their own people the largest and most blessed work of love possible for any American Christian body to have. If they will not accept it, there is still a large work of evangelism to do—larger far than is being done—but it is an inconsiderable thing compared with the lost millions beyond the seas. Alas! If we will not Christianize as well as evangelize our own, it is too much to expect our fondest dreams of gospel conquest in foreign lands to embrace more than half the program of Christ, who came to save the life as well as the soul, and who in the Great Commission puts "teaching them to observe all things" by the side of discipling and baptizing.

A call to wed doctrine and service. There has never been an age so intolerant of Christian doctrine as the present. Doctrine means teaching, and the doctrines of the New Testament are but the inspired teachings of our Lord and his disciples. But the antipathy of some in our day to doctrinal teaching is of such a waspish nature that it would be ludicrous were it not serious. Two main objections of the age to doctrine is that it is narrow and intolerant, but it would be hard to find even among the most straight-laced Christian sect an intolerance whose bigotry and irascible railing and narrowness equal that of these same enemies of doctrine. The religious shibboleth of the age is utility. Many of those who follow this cult of humanitarian service either deny the deity of Christ or are uncertain about it. Those clear teachings of Scripture about his deity have the misfortune to be doctrines, and

these devotees of spineless religion, by their own confession, hate doctrines, which they affect to believe moss-back and discredited. The irresponsible popular theological twaddle in Sunday supplements, popular magazines, and the books of rationalistic professors of learning in great educational institutions, have not yet made the Christian bodies of the South turn away from the doctrines of the Bible for the modern gospel of salvation through bettering the environment. I wish I could say that Southern preachers and churches have not been at all affected in their allegiance to Scripture doctrines by all this clamor. But I cannot. Southern Christianity, however, has not yet been seriously weakened by the new world-gospel of humanitarian service, aside from the Bible and its Christ. Southern Christianity has an unmatched opportunity to serve the nation and the world by standing firm in these parlous days for the doctrines of the Bible and for salvation through the precious blood of the crucified Christ, a stumbling-block to the learned and foolishness to the dilettante and pleasure-seeker. If we shall stand firm in the faith, and add to our faith knowledge, a knowledge and purpose which shall eventuate in the kind of service which Christ taught, we shall, under God, be a saving force both for the nation and the world. By nurturing Christian lives so that they shall count in Christly service, we shall gainsay the empty evolution-doctrine that salvation is by way of learning to kill the typhoid germs, and, generally, keeping the outside of the platter clean. Are we big enough spiritually to confront with confidence this opportunity, this challenge? If we fail here, these false prophets will ensnare many by their caricatures of our weakness. The mission call of the South is that we shall both be big enough, and perform the doing of it.

A call to save society. The religion of Christ, by saving men one by one, has always been the most potent influence for social betterment. He who does not find this on many a page of history, certainly is not acute enough to be fit to sponsor something else as a catholicon, with the expectation of sensible people following. Not long ago, one of the most prominent ministers in the South preached a sermon on: "The World's Amazing Effort to get away from Christ." A more impressive illustration of that effort could not be found than the almost incredible popularity which salvation by environment has attained as a religious ideal. With history abundantly verifying the power of the gospel of individual salvation through Christ, to lift up society, with the clear and unmistakable teachings of Christ and his Apostles that his Kingdom was to be founded on personal faith in him, with the record of his own teachings that he went after the heart and not the outward man, and that he set up his Kingdom in the midst of far worse social evils than we now know, without instituting a campaign against them, yet the modern partisan of salvation by social improvement boldly seeks to discredit the churches of Christ, borrows such of the teachings of Jesus as he can use for his purposes, and without the quiver of an eyelash ignores the appeal of the crucified Christ for his heart and life. For the last fifteen years, America has endured at the hands of the social salvationists a vast nation-wide mania for uplift which has left the masses of the people weary and more or less disgusted. The single outstanding reform of prohibition is not the fruit of the efforts of muckrakers and bureaus and foundations for investigation and surveys. It is creditable chiefly to the faithful work of preachers of the gospel of Christ and of men of faith and

motives similar to theirs. Perhaps it is true that many are awakening to understand that to change a man's clothes and even to fill his stomach, without changing his mind and the innermost ideals of his nature, is no more than "poking fire from the top." It is written so plainly that all may read that the titanic struggle, foisted on the world by Germany, was a confession that a nation may lead in science, sanitation, co-operative industry, and human learning, and yet the inner sources of its power may be brutal, godless, and unspeakably corrupt. Who can fail to see here that God is writing in letters of fire before the eyes of the civilized world the unspeakable folly and despair of trusting in science, evolution, second-command-before-the-first Samaritanism, or anything else but Christ only, for salvation, both for an individual and for a nation! The fact that Southern Christianity has been singularly safeguarded from this false doctrine of salvation by environment, is a clarion challenge to it to stand firm in the faith of the Lord of Glory, both for the South's sake and the nation's sake, both for the sake of the souls of people and for the sake of society, which approximates a salvation exactly in proportion as it is made up of men and women who knew Christ and live for him.

To consecrate industry and wealth. America's wealth is more than that of any other four nations in the world. In recent years the rate of increase has been marvelously accelerated. There has not been a more spectacular element in this development than the forging forward of the South. In 1912, the wealth of the South was $42,000,000,000, nearly one-fourth that of the nation. Mr. Richard H. Edmonds, who is the leading authority on Southern economic conditions, estimated, in 1917, that the

wealth of the South totalled about $60,000,000,000, which is equal to that of the whole nation in 1888. In 1917, our farm crops were valued at nearly $6,000,000,000, more than the value of those of the nation in 1912, and yet this section has not reached more than one-half of its agricultural capacity. The growth of manufacturing has been equally impressive. After the war, some superficial persons in other sections patronizingly called us indolent and lethargic. It is amusing to observe how these prophets are now seeking to retreat without confusion from their belittling prognostications. For, behold the South, freed from its fetters, giant-like, forging ahead in those very material advantages about which the North had developed much complacency! The South of the twentieth century is not inherently more energetic and resourceful than it was in the nineteenth. It is merely directing its energies through the speeded-up inventions of a machine age. By the building of cities, it has brought samples of its energy and resources into those restricted areas, where the casual passers-by, who do most of the writing and talking for the public, may be impressed with its spectacular features. But Southern energy, plus present-day machinery, has given a result of intense pre-occupation on the part of our people which is a challenge to the strength of the saving forces of our religion. Our money-gathering men are neither better nor worse than those who went before. They are making more money, but their intense absorption in the game is to be explained by the large part machinery now plays in the business game, rather than by assuming that they love money more than their forebears. We have made machinery and put it to work to save our time, and, behold, it has turned on us and exacted more of our time than

we ever gave before. The telephone on the desk enables a business man to confer with thirty others in a day, where he was formerly able to see only five. Immediately the whole scheme of his life is geared up six times tighter to make full use of this talking machine. So with the automobile and all the rest of our "time-saving" machinery. Like the rest of the nation, the South is being chained to the machine. Can we escape the chain? Must our souls be geared to pulleys and cogs and belts and wires? Have we a religious faith and idealism real and strong enough to use these inventions and conveniences without becoming their slaves? They help us to win wealth. Have we Christianity enough to use that wealth and not let it crush our souls? The South has a better chance than other section to win the victory over dollar-lust and the machine. There is a peculiar responsibility on the South, in the first blush of our material wealth, to show the nation that we learned in the school of adversity not to become fat-hearted so soon as our stomachs and barns and banks were full. If, indeed, we have learned this lesson, we shall be able to bless the nation, for our example shall woo others. Only thus shall we justify our claim to that purity of soul and clearness of vision which we assert made the South superior to the misfortunes of war and reconstruction.

The solution of a race problem. By far the larger part of the actual burden of the Negro race problem falls on the South. It is one of the greatest human problems any people were ever destined to grapple with. It is inextricably mixed with the business life and daily contacts of this section. In the proper place, there is something to be said about how politics and education and the economic life of the South may react on the Negro to his good or

injury. It has been generally accepted by the Negro's best informed friends and by his own worthiest leaders that the only basis on which we may hope really to solve the problem of the blacks in the South is the Christian religion. As well believe that the learning and scientific victories of Germany will save her from bestiality and fiendish cruelty in war, as to expect a stronger race to do right by a weaker, or a weaker to respond to right treatment by the stronger, on any less sanctions and motives than those of the religion of Christ. The solution of the Negro question in the South is the final test of the effectiveness of our Southern faith to help other races than our own. Others may help, as they have done. But in the last analysis the Negro's need is a call to the South, a call which only the South can answer. By our success or failure in answering this challenge, the world will rightly judge the quality and value of our religion.

To show what evangelical faith is worth. Romanist leaders in America are boldly announcing that evangelical Christianity is a failure. It is evident that their more astute leaders do not believe the utterance of their own prophets. But the aggressive boldness of Romanism in this country indicates their confidence that they are attaining power to thwart religious liberty and the separation of Church and State. Through large immigrant streams, of which about two-thirds are Romanists, through the congestion of these aliens in cities, and through their segregation in separate communities and parochial schools, the priests are making some headway in keeping them from learning and adopting the American spirit. Being the most astute politicians in the world, with scruples hardly more squeamish than those of a German junker, Romanists have

had considerable success in meddling, to their own advantage and the disadvantage of others, with our governmental forces. In the South evangelical religion still dominates. In this section, if the count were made fairly, and not by the whole population of Romanists versus the actual adult church membership of evangelicals, there is only about one Romanist to eighteen evangelicals. In other sections there is actually about one Romanist to three evangelicals, or, by the Catholic count, one adherent of the papacy to one evangelical. One of the gravest threats to American principles and liberties in the sinister and unscrupulous hand of priestcraft, forever meddling in the affairs of national, State, and municipal government. Even in the South, there are some notorious examples of this in our cities. But, thanks largely to the Negro and to our post-bellum poverty, evangelical faith is still dominant in every section of the South. These two forces have effectually discouraged the coming of Romanist immigrant throngs. Was not the hand of God in this, protecting us from this destroyer of religious freedom and true democracy, so that in the days to come of added strength Southern Christianity might be able, by example, intelligent sympathy, and timely assistance, to come to the aid of those sections which are harassed and afflicted with this religio-political octopus, this scarlet woman of prophecy? I thank God that he has kept the Romanized aliens from flooding our section when we were too weak perhaps to put to naught the cunning chicanery of a priesthood which dominates the consciences of its followers, while it betrays and prostitutes the liberties and rights of a free people. There is a tremendous obligation on the South to keep the fires of religious liberty and Christian service burning here

so brightly that it shall be a bulwark to aid other threatened sections, and preserve the value of the Republic's testimony before the down-trodden of earth.

To help the world by example. Of all men, the foreign missionaries most keenly realize the handicap of a life in America the samples of which do not at all come up to the gospel they are preaching to the heathen. It is not entirely fair for the heathen to judge our religion by some of our people and practices, just as it is not entirely just for a community to judge the religion of Christ by some of the members of local churches. But in each case they do so, and our Lord himself has said: "By their fruits ye shall know them." In order to strengthen the hands of our missionaries on every foreign field, there is nothing so much needed as the demonstration here in the homeland, where Christianity has its best chance and whence our evangels go, that it is really able to save the people, so that they shall in all their relations eschew evil and do the right. The leaven of democracy is surging among the masses of the whole world, largely through the influence of American ideals and example. Our American inventions and manufactures have penetrated even into Africa and the isles of the sea. The late Emperor of Japan stated to American tourists that all the cities and islands of his empire were being Americanized, largely through Japanese who had returned from America. Our colleges are thronged with foreign students and the world with American travelers and business men. In recent press reports were the following words from Hsuch Tehyi, the head of the special Chinese political mission to our government at Washington: "The United States is our pattern. America does not know China and we are, therefore, striving to

open your eyes. We are sending our students by the thousands to your centers of education to get American ideas and American methods for the benefit of our people. They are yearning for Americanism." The whole world is open to the gospel of America, and America's message is being preached by many a non-commissioned evangel. Never in history did a nation have such an opportunity to Christianize other nations through being really Christian itself. Our foreign missionaries are regularly the most outspoken advocates of a thorough-going Home Mission program in America. No section of our country has a better opportunity than the South to make of itself an example to the groping hearts of hungry humanity in the nations of earth, showing that Christianity really does Christianize a people, and that it can lift business, community and industrial life, politics and national purpose, out of the gutter of greed and selfishness on to the high plane of the Golden Rule.

TOPICS FOR SPECIAL STUDY IN CHAPTER I.

(It is intended that the questions following the chapters in this book shall bring out the leading thoughts of the text, rather than cover the lesson in detail. They are suggestive rather than exhaustive, and will afford a point of departure for self-tests by the student and class drill by the leaders.)

1. Show that the mission call of the South is not primarily the call of numbers, pioneer opportunity, or great spiritual destitution.
2. Show by the South as an example, how devotion to the home carries with it blessings for all which lies beyond.
3. Define the call of the South in terms of grappling with sin at close quarters; of saving the life as well as the soul; of wedding doctrine and service; of saving society; of consecrating wealth; of the worth of evangelical religion; of helping the world by example.

CHAPTER II.

THE HOME PRINCIPLE IN MISSIONS.

Needs to be understood and accepted. The average young preacher, completing his preparation for his life's work, if he considers the appeal for service in foreign lands, will do so on the basis of the needs and the worth of the service. Difficulties or disadvantages will not deter him. But when one of these is asked to consider taking hold in a difficult and neglected field in the homeland, he often refuses to consider it. For his guiding principle is now different. He demands that the field shall afford an opportunity for fellowship with his brethren, and educational and social advantages for his family. It must be a location which will likely afford an early opportunity for advancement to a larger and more prominent place. Why should lack of advancement and of opportunities for fellowship and comfort be inapplicable in the one case, while in the other they often appear to be actually determinative? These men do not seem to recognize that the principle of missionary service should be dominant in the homeland in choosing a field of labor. They do not surrender to the appeal of destitution and spiritual opportunity, when the field of service is what they regard commonplace. For this reason and for others which are similar this chapter seeks to set forth some home principles in Missions.

One principle, several agencies. One principle impels to the support of all Christian missions. It is all the work of our Lord. We may expect him to be pleased with the zeal

of a worker for his own department of the world-field, but not with a partisan zeal. A speaker or writer for missions ought to have passion and enthusiasm. He will thus more vividly present his cause. But he must not give just ground for the suspicion of partisanship. He must not in magnifying one field of service allow himself to seem to disparage the importance of others. At the same time, audiences should be slow to criticise a speaker for an apparent lack at this point. Dr. John A. Broadus used to tell his classes at the theological seminary that a speaker who was not capable of becoming so wrought up that he would sometimes overstate his contention, would not be able to make much impression with all that he might say that was not overstated. In setting forth the home principle in missions in these pages, I earnestly hope that I shall be able to give it something of its real force. I believe an adequate statement of the home principle of missions is needed, that a large proportion of our people have never yielded themselves to the grip of American mission needs, nor understood their full significance. But I think I am equally solicitous that I may be saved from setting down any expression which might detract from the importance and greatness of mission principles and activities in other fields. To accomplish both of these things is perhaps the most difficult undertaking in these chapters.

Advantages of departments in missionary work. The advantages of putting different kinds of missionary endeavor under the direction of separate agencies have to do mainly with administration and definiteness. As to the work in the several States, the Baptist democratic principle commits them to having it under the direction of an agency which is promptly, easily and completely respon-

sible to the local body. As between Home and Foreign Missions, through which our whole Baptist body as a unit addresses itself respectively to supplying the needs at home and abroad, the prevailing idea among Baptists has been that the administrative problems in the two fields are so different that they will be best conserved by committing each activity to an equal but separate agency, which shall be responsible to the whole body through the Southern Baptist Convention. I have spoken of the danger that the zeal of speakers for one of two or more causes which must appeal to the same people usually at the same time, shall give the impression of partisanship. On the other hand, this is an incident and can be remedied, while the loss of definiteness and distinctness of appeal would be a serious loss, very difficult to remedy. Among our ministers, there have only rarely been authenticated instances of such partisanship in speaking, and still fewer among the representatives of the Boards. The majority of our people seldom, and many of them never, hear a direct and sustained appeal for any field of missionary endeavor. There would be a distinct loss if what they and their leaders do hear should have to gain its cosmopolitan note at the expense of a clear cut definiteness of appeal. The merging of home and foreign mission activities under a single agency does not prevent the danger above considered of what the sensitive may consider partisan appeal. Before me is the report of a great Board of Home and Foreign Missions of another Christian body, in which the appeal of the responsible head of the Home Mission Department is more capable of being designated as partisan than anything Southern Baptists have heard from a representative of their Home Mission Board.

Dr. Hatcher's counsel. Rev. William E. Hatcher, D. D., writing in 'The Home Mission Task," in 1912, said: "It seems better in many respects that the work should be divided and carried on as it now is, but we need men who are capable of the utmost justice, righteousness and courtesy in carrying forward the several departments entrusted to them. There can be no place for jealousies or overriding ambitions among our leaders. From Christ Jesus our Lord every department must take its orders." This principle allows to a worker the utmost zeal for the particular cause he represents, but it requires of him that he shall also understand and respect the needs of other great missionary activities, and be careful not to seem to desire to crowd another cause off of the platform by making his fill it so full that others shall find it difficult to get a foothold. But this danger has to do rather with proposing plans for Convention action than with speeches intended to thrill the hearers for a great cause. We cannot well have too many compelling speeches for missions of any kind.

Home and Foreign Missions complementary. Whenever Christianity has failed to project itself into other lands, it has tended to lose its grip on its own country. Whenever it has neglected the needs of people at its doors, whose nearness and faults make it difficult to idealize them, or has passed on to paid missionaries all the sacrificial problems of reaching their needy souls, God has not allowed it to abide in strength. Such groups have tended to become select, but by despising the needs of their own environment, they have always lost power to dominate it for Christ. In the introduction of his book, "Missions Striking Home," Joseph E. McAfee says: "The day has happily passed when a church can save its missionary face before a needy

world by an ado over the discovery of 'so much to do at home.' There will be a day, please God, when no church can derive its missionary satisfaction from the glamours of a distant horizon. The Kingdom will come some day the world 'round, and the triumphant homeliness of the enterprise will be the church's chief glory."

Missions in the homeland an unselfish undertaking. The man who seeks to evade the Foreign Mission appeal by saying "there is so much to do at home" is no friend to Home Missions. Sometimes he is a truly good man untaught; in the vast majority of cases he is selfishly seeking to dodge the appeal of missions. Such persons almost never support mission work at home or engage themselves in personal effort to win lost people, which is at the very heart of missions. People who talk about neglecting other lands because there is so much to do at home, are really as bad enemies of missions at home, as the visionary who can see nothing this side of the Orient which is really a "man's job" in missions. Whatever the home principle is in missions, it is as unselfish and free from narrowness as are the love and purposes of Jesus Christ, the author and substance of all missionary effort. Missions is not narrow because it may find its task at our own doors. Here is a church in a thriving city. As churches go, it is devoted to missions. The pulpit sounds forth the world appeal and the woman's mission society is especially interested in the work in Persia, let us say. It has a denominational reputation for its world-vision. A visitor to this church, conversing with the president of the mission society, commented on the rapid growth of her town. "Oh, yes," responded the good woman, "large numbers of people are moving into the town, but, you know, they are not the

sort who take to the church." Now the home principle in missions does not ask less devotion to Persia, or to China or Japan or India. It believes more of this interest is needed. The home principle in mission asks, begs, pleads that we shall apply the same spiritual gauge to the needy people who come to our community as we do to those on foreign shores. It is **because** the heathen does not take to the church of Christ that we send missionaries to teach and change him. How can we consistently turn this around at home so completely that we make the indifference of people the ground for neglecting them? Their coming to America puts us under new obligations to them. In North Carolina there was a woman from Pennsylvania who was going over the country singing, "Oh Where is my Wandering Boy To-night." A brother who chanced to know that she had left a family of ten children behind, said that it would be more appropriate for those children to sing, "Where is my Wandering Mother To-night." We are not fit for the far off duty until we do that which is near.

Saving the local community. I am not now making an argument between technical Home Missions and technical Foreign Missions. The home principle in missions embraces the work of our organized agencies for missions in our own land, but it includes more. There are conditions under which the most pressing missionary obligation of a church will be the establishment and maintenance of one or more missions in its own community, or in just winning and holding its community, without any separate organization. It may be true that this work will not be known or credited by any agency as a missionary contribution. That makes no essential difference, desirable as it is for a church to co-operate with all the agencies of the denomination.

The home principle demands that we shall have a zeal for the lost that will not balk at the unromantic, unaesthetic and often annoying mission job which lies ready to hand, nor wait to consider whether it gets credit for its service. I am connected with an agency which expends about $500,000 yearly in Home Missions. To conduct its work requires more than $40,000 every month. There is not a month in which every official worker of the Home Mission Board is not burdened with trying to get money to conduct such large operations. But I am perfectly willing to trust the support of our organized work, in the States, in the South and in foreign lands, with churches in which the principle of missions strikes in with such sincerity of purpose, such genuineness of love, that it shall yearn with holy passion and brotherly care for the needy in their own communities. In fact, can we with confidence trust it with churches which have not this vision of the value of the near-at-hand? This passion in a city church will not allow it to forget the foreigner within three blocks, or the blacks in the Negro quarter, or the slums in the back streets, or the new residence district in the suburbs, or the nearly dead country churches in the surrounding country. In a country church, it will not allow that body to vegetate in an almost paralytic inertia for eleven months and three weeks, till the protracted meeting work comes, to suggest that it really cares for the folk in its own community. How we need an awakening to the worth of the at-our-doors in missions! When we show our confidence in the value of the gospel to save our own community, and not until then, will we be in position to demonstrate our full sincerity in offering it to others. To be indifferent to the needy people in our town, while we offer our gospel to people far away, is to suggest

a certain lack of confidence in the very thing we propose to send to others. It is as if we would say, This is good enough for you, but we have to confess it did not more than snatch a few from the general ruck of ungodliness and pleasure-seeking and misery which oppresses our own community.

It calls for thoroughness. The home principle in missions calls for thoroughness. To their cost Southern Baptists have learned this in some of their foreign mission fields. For a long time our missionaries were instructed to center all their efforts on evangelistic proclamation. God blessed their efforts. The reports of conversion were large and refreshing. Some other missionaries in the same territory gave much attention to thoroughness. They taught the evangelized. At considerable cost they established and conducted Christian schools. The influence and stability of their work increased. Nurturing is slow and does not make a report look big, but the time came when our missionaries found it difficult to hold what they had evangelized. They had not had adequate opportunity to teach the people and their leaders. Our Foreign Mission Board saw the mistake, and is correcting it in the great Judson Memorial Fund. It was a natural mistake for Southern Baptists, who have always been great at pioneering, but have not been so active as the teachings of the Bible and the demands of the field indicate in establishing a program which would conserve as well as project. In the home field we have been slow to take into our mission program the work of watering as well as planting. Alas, we have often planted, as some farmers are learning to do in the cut-over pine forests in certain sections of the South. They dig the seeds in and leave them. In the fall they come back and gather a har-

vest from such of the crop plants as may have been able unaided to fight a winning battle with grass and weeds and roots and brush and briars. A full acceptance of the home principle in missions will not only seek to plant all the territory, but to cultivate every bit of it, looking to the abundant harvest that shall be the fruit of nurtured lives, and not alone to the meagre returns that we may expect from saved souls left to live as best they may amid the forces of ignorance and ungodlness.

Calls for staying on the task. The home principle in missions requires that we shall stick to the job and adjust our efforts to the needs. The ministries of the home are the ministries of love. They never tire. If the child is ill no amount of weakness or fretfulness changes the mother's patience or her devoted care. The principle of missions is the principle of love. If we love, we will not become discouraged when our infrequent homilies to the ignorant and depraved and pleasure-seeking seem to fall on deaf ears. We will stick by the job. How often do we hear some one ask, "When will you ever get through with your missions here in the State? or in the South? Must we expect the appeal to keep up forever?" Yes, it will keep up so long as society lasts and so long as there are those who know Christ and care for the sinful, fallen state of their brothers. The job of State and Home Missions has to be done over in every generation. Each generation has to be converted and trained for service. In addition, the changes in population, which were never so many as now, demand in each case a new missionary effort. A city builds a new suburb. People move out to it, depleting the older churches. Behold two mission problems, that of establishing a new church in the suburb and that of aiding the old ones in any needed

readjustments. A cotton mill is erected. People are brought in as operatives, from the rural districts and from other States. The establishment of a church at the mill is a mission problem, and so is the care of the rural churches depleted by the going of these and others to urban tasks. Civilization speeds up its material elements. Lagging churches, especially in the country, stand still. The time comes when the poor church is dazed and helpless to command and spiritualize the surrounding life. Helping it to diagnose its case and to master its God-appointed task, and keeping yet other churches from losing their grip, is essentially a missionary task. An old population moves out, an immigrant crowd comes in. Behold two mission problems; one among Americans, the other among foreigners. The successful completion of one task opens up another. A mission church subdues a bad community; land values increase; people move in. Their coming brings another mission problem. If we evangelized nobody, we would not need to nurture anybody. The home principle in missions requires that we shall stay on the task.

Calls for courage and faith. When Spurgeon considered the inertia and discouragements which surround a lot of small churches he declared that he did not have faith enough to undertake so difficult a job, and thanked God for others who had. It requires less courage and ability to move from place to place, hunting out the opportunities susceptible of quick cultivation, and then jumping to another, than it does to stay by a difficult task, year after year, witnessing for Christ, and turning the stagnation of long standing into pure currents of love and helpfulness. Speaking of devils to be driven from communities, I commend the devil of stagnation to doughty champions, who really wish to be

pitted against a man's job in devil-driving. Joseph E. McAfee tells of a letter he received from a young preacher who had taken charge of a sleepy church in a community, generations ago congealed into forms of expression not since changed. After a few months of facing a static church in this "finished" community, the young preacher wrote: "I cannot stand this; the devil is so little active here that my ministry is not even entertaining." Soon the young man moved out to a raw pioneer community, where the devil is supposed to keep things on the jump daily. Was that really the most heroic thing to do? Perhaps that young preacher was so little acquainted with the wiles of the devil that he could only recognize him in his more spectacular and picturesque manifestations. In respectable circles the devil does not paint himself in red colors. In sober old communities he puts on no gaudy garb that will shock the sensibilities of the fastidious. But one of the most damaging devils in many an old community is the devil of stagnation, of asleep-in-Zion contentment, complacent respectability, a lack of courage and faith to take hold of a waning church life and lead it into a new vitality.

To rebuild as well as build. The average length of tenure of a Baptist pastor in the rural South is less than three years. Leaving out of consideration for a moment the responsibility of the churches for this short-term tenant system of pastoral care, consider what it means in a restless discontent on the part of the preachers with run-down-at-the-heels conditions which so often obtain in rural fields, and indeed elsewhere. If these men had learned in their college and theological training and from the ideals held up at denominational conventions and preachers' meetings, that he who rebuilds is as great as he who first clears off

the brush, how much it would mean for our Baptist usefulness. It requires more faith, courage, and character to tackle the job of reconstructing and vitalizing the life of a community or church, the pioneer possibilities of which have been hastily exploited and the deeper potentialities of which have scarcely been touched, than it does to clear the new ground and get a few crops from the virgin spiritual resources before soil-depletion follows soil-robbery and the devil of stagnation supercedes the rough imps of the unsubdued wildwoods.

Saving as well as proclaiming. There is an interpretation of the work of missions which belittles the content of the message. There are those who explain Christ's command to witness for him in all places, from the home to the uttermost parts, to mean that we must merely bear the message as heralds. As John the Baptist was a voice crying in the wilderness, announcing the coming of Christ, according to these interpreters, we are to announce to the sin-blinded world that Christ has come, after which our responsibility ceases. Congregations are told of the English officer's assurance that the queen's forces could announce a proclamation from the English throne to every creature in the world, in two or three years, and a contrast is drawn with the tardy performance of Christians in spreading the proclamation of their King. "The evangelization of the world in the present generation," is a slogan which has been recently much used to challenge missionary enthusiasm. As an extensive program this slogan is impressive enough to grip any human being who can be mastered by the appeal of the great. There is this, however: If this program has for its content only the heraldic idea, it is fatally deficient in its intensive purpose. "Such

persons," declares Rev. William E. Hatcher, D. D., in "The Home Mission Task," "seem to have a cheap and belittling idea of what the evangelization of the world really means. Everybody, according to them, must have a chance. All must hear the joyful sound and get a full and solemn warning, and if they do not fall in at once with the gospel offer, the day of grace will be cut short and those who gave the warning will be witnesses for the condemnation of the rejecters. Surely our Lord never came into the world on such a scant errand as that. He came to save and not to create a flimsy pretext for condemning men. So far as we know, the work is a work for the centuries. They who tell us how long it will take to get the gospel to the whole world know not what they are talking about. Our part is to hear the Commission and go out under the order and stay until the bells of heaven ring to call us off." Nothing less than that will comport with the spirit of love and service which is at the heart of the gospel. Not one of us was ever won to Christ by the impatient scheme of the heraldic proclamationists. It took love and patience and more love and patience, line upon line, precept upon precept. And, after we were saved, it took more still of these to nurture us in the requirements of the life of service. New Testament practice is regularly against the heraldic idea. But, if there were no examples to the contrary and no specific teaching, the spirit of faithfulness and unwaning love, which is at the heart of Christianity would bid us beware of a scheme of evangelization so heartless and cheap as the heraldic plan proposes.

The base of supplies. That evangelizing and Christianizing the homeland is essential to the maintenance of a successful foreign mission work, we have often been re-

minded. None has more keenly felt this or expressed it with more trenchant force than the foreign missionaries. For money and additional missionaries, for the cheer and reinforcement of sustaining prayers and sympathy, the missionary at the far-flung front is dependent upon the homeland. As these words are being written, this country has hundreds of thousands of its young men in the army camps, training for prospective service on the European battle front. Some of their comrades are already at the front. Others will go. But, however many may go, their safety and efficiency at the front will depend upon maintaining an adequate base of supplies at home. Germany, impelled by a fateful greed of godless conquest, has turned its whole territory into a great machine for manufacturing war supplies. America, which hates war and loves peace, in order to make the world safe for democracy, is mobilizing the resources of the entire country. If America must strike, she will not only look after the hammer, but provide an arm that shall be able to use it with untiring strength. She will at home provide the dynamo with current adequate to drive the motor at its full capacity in France. If the Christian people of America would mobilize for Christ the unenlisted and the enlisted but untaught human forces of this country with one-fifth the determination our people are exhibiting in getting ready for the war, a great and blessed increment of power would come to our Foreign Mission effort.

Idealizing the daily task. The call of a great task challenges men and the appeal of romance draws them. This appeal is often used to woo Christians to the immense tasks of Foreign Missions. The exponent of the need of a vital mission program at home may not use these appeals with

similar effectiveness, though our task is both urgent and immense. But he may insist that our work at home tremendously needs that we shall learn how to idealize the commonplace, and that the welfare of our foreign propaganda also demands this. I would not take from the urge of the great or of the novel any of its power, but I would that we might add to the content and character of the message wherewith we propose to permeate the masses of unsaved, both at home and abroad. Our Saviour said, "Well, thou good servant, because thou hast been faithful in very little, have thou authority over ten cities." "He that is faithful in that which is least is faithful also in much." Never has the world had another teacher who showed men how to glorify and idealize the commonplace and despised things of daily life, like Jesus did. A great teacher has said that "the drearier and more commonplace the occupation, the higher must be the ideal of the man or woman whose lot it is." Thank God for that spirit which can make a woman washing dishes or a man digging a ditch clothe the task with such dreams and satisfactions as to enable them through the task to see God and to serve and love their fellows. No preachment of the challenge of the great task which does not make room for the magnification of even the cup of cold water in His name, is of the kind that our missionary effort needs. The spirit of such preachment lacks a world of being sufficient to sustain in the tedious tasks of weary days and years the men and women who actually execute this mission service. We can objectify and idealize their task as a regal invasion. But they cannot objectify it; they can only show forth, in thousands of little efforts, a heart of love which can labor and wait. The foreign missionary idealizes the common-

place. So does the homeland missionary. So must we endeavor to teach our church members to do. For it is not by the might of our statesmanship and strategy, nor by the power of mere mathematical immensity to subdue the mind, but by the Spirit of God, who begets in us that faith which, day by day and in that which is least, worketh by love, that the Kingdom of Christ shall come.

Making democracy safe for the world. In a great address Dr. John E. White, pastor of the First Baptist Church of Anderson, South Carolina, recently sounded a challenge which has the flavor of prophecy. After pleading that we might through the terrible World War make the world safe for democracy, he declared that when by the blessing of God a righteous peace shall come, bringing safety for democracy, we shall still have the democrats on our hands. Safe from international strife, we shall still have the internal strife of classes—strikes, greedy aggressions, self-indulgence, class-wars. When Patrick Henry said, "Give me liberty or give me death," he held up the ideal of personal liberty. When Lincoln said, "A government of the people, by the people, for the people," he set forth the platform of national democracy. When Woodrow Wilson said, "We must make the world safe for democracy," he raised before mankind the banner of international democracy. When the suffering and war are over which afflict the world, what of the democrats we shall have on our hands? The answer is a question of whether we shall bring American men and all zones of American life into subjection to our Lord Jesus Christ. Only thus can we make democracy safe for the world. It is a work of missions in our own homes and in our own land. It challenges all manhood, and demands all the devotion of the heart.

TOPICS FOR SPECIAL STUDY IN CHAPTER II.

1. Unity of principle in all classes of mission work, in connection with divisions for administrative efficiency.
2. The impossibility of selfishness in any real missionary effort.
3. The suitability of homeland missions to test one's (1) thoroughness, (2) willingness to stay on the task, (3) courage and faith.
4. Show how homeland missions requires us (1) to rebuild as well as build, (2) to save as well as proclaim, (3) to conserve the base of supplies, (4) to idealize the daily task.

CHAPTER III.

AID FOR THE SOUTHERN NEGRO.

The Negro is our heritage. No race ever had more passion for liberty than the Anglo-Saxon. In America the love for freedom of this race found its fullest expression, and in the South their blood has remained freest from mixture with other strains. Here the Anglo-Saxon's devotion to evangelical religion has been less interfered with than in other sections. This faith has sensed the worth of the individual and the rights of personality more than all others and has thus added to the spirit of democracy. It was a paradox and a tragedy that such a people should find themselves possessed with a social order which had gradually built human bondage into its fabric. Nowhere else had slavery ever existed under such humane conditions. Many slave owners looked after the welfare of their servants with sincere desire for their well being and happiness. Some arranged plans for giving freedom to their servants. Thousands porvided for the religious instruction of the blacks, who often sat in the same churches with the white owners. The genuine affection which often existed between master and man was creditable alike to both. But slavery was doomed in America, as the spread of democracy and righteousness will doom it anywhere. The spirit of our religion and of the age was against it. A halo of romance envelops the story of the feudal life of the Old South, and there was a unique beauty about that life. But the beauty was in generous hearts; in the institution itself

there was only ugliness. "Uncle Tom's Cabin," written by a gifted Northern woman as an anti-slavery document, gave an ex parte portrayal which did not fairly set forth the truth about the condition of the slaves, and the South resented it. But, aside from the badness of slavery as an institution, even under the best conditions, not all slave owners were humane or kind, nor can we of the twentieth century without regret consider the fact that our fathers had laws in most of the Southern States against teaching slaves to read and write. Surely the South was consciously enmeshed in a bad system, when in order to safeguard it, it felt the necessity of keeping the slaves ignorant to keep them docile. For his own welfare, quite as much as for that of the blacks, the Southern white man of to-day thanks God that the nightmare of human slavery was removed.

A portentious but hopeful problem. The War between the States did not settle the race problem. It merely brought it into a new phase. The problem is a permanent possession of the South, and is the most difficult internal question which affects the life of this section. It is a question of two separate races, one advanced and the other not long from barbarism and only recently from slavery, living permanently in the same environment under conditions that shall provide for the welfare and progress of both races. It is a question of the strong considering the needs of the weak, and the weak advancing to strength without seeking to use his increasing advantages to the injury of those who made it possible for him to rise. Fundamentally it is a question of Christian faith and of doing right because it is right. Dark as the problem is from the standpoint of politics, social fact, and human nature, it becomes bright when approached in the spirit of Jesus Christ. The Negro

is religious and he heartily and sincerely welcomes the counsel and friendship of the white man on the plane of a common faith in God. It is a fact, and we shall do well to impress ourselves with it, that the Negro is the supreme test of the Southern white man's Christianity. And it is not difficult for a really Christian white man to show the spirit of fair-dealing with Negroes. Thousands of whites affect to reprobate the blacks as a race, who are sincerely attached to individual Negroes. Many speak more critically of Negroes than they feel. The recent exodus of Negroes to the North has convinced many a Southern white man that he was unconsciously posing when he said he wanted the Negroes to leave. Most of us really want the Negro to stay in the South. He understands us and we understand him. We would not know how to get along without him.

The football of circumstances. There are good reasons for the whites to feel kindly toward the Negroes. The race has certain weaknesses. They are the weaknesses of a child-race, such as lack of restraint, lack of honesty, a love of show and parade, and lack of initiative. But this race has certain qualities which have won their way to the heart of the white man. Among them are fidelity, gratitude for favors, generosity, lack of brooding, unresentfulness, a patient good humor, and a soul which responds to the appeal of religion and interprets itself winsomely in plaintive music. If space permitted, the evidence of these virtues claimed for the Negro could be given. For the most part, the Southern white man will not ask for evidence. He has throughout his life observed for himself the characteristics of the blacks in the Negroes about him. But we have usually been readier to speak of the Negro's faults than

his virtues. It is almost to weep to consider how often the Negro has been the foot-ball of frowning circumstances for which he was in no way responsible. He was not responsible for being in America. He was not responsible for the war. He was not responsible for the unwisdom of putting the ballot into his hands before he knew what to do with it. The cupidity, the quarrels and conflicts of the stronger whites, raged about him and he stumbled and suffered, not knowing clearly what it was all about. But, feeling that somehow there was not much to be had by the Negro in this strange white man's world, he smiled and unburdened his soul in a song:

> "Aught's a' aught and five's a figur',
> All for de white man and none for de nigger."

Set down into the civilization of a superior race, it has not been a fault of the Negro that he should long to secure for himself some of the advantages of that higher civilization. It is the only civilization he knows. If he was impervious to its appeal, he would be either more or less than human. It is to his credit that he does struggle toward improving his condition in the line of the higher standards which are ever before him.

His virtues have saved him. The Indian as a race did not fit into the white man's civilization as a free man, and could not have done so as a slave. The Negro thrived in bondage, and was loyal to the trust of helpless white women when his master was fighting to keep him a slave. Set free, at first he was happy but dazed. When he had rubbed his eyes, he began to see that freedom meant work and self-direction, and he successfully fitted himself into a place in the white man's civilization under the new conditions. Had

he been bitter and morose, like the Indian, he would have caused endless trouble, and brought on himself his own destruction. But hate was not in his heart. Given the ballot, he did not know what to do with it, so he played with it as a child would do, while the carpet-bagger fattened and the white man successfully set about bringing an end to this political orgie. The Negro has suffered much for that premature frolic with the ballot, but he was a victim rather than an aggressor and the Southern whites understood the case and did not hold against the Negro his Falstaffian venture into politics. The yearning of this childlike race for the white man's learning would have been amusing, it it had not been pathetic. Debarred from books in slavery, the Negro felt that in book-learning somehow lay the secret of the white man's power. So there was a struggle to learn out of books,—any kind of book, but especially that wonder-working Latin and Greek that the master's son had been learning at the big university. Still, the poor untaught black was not entirely without ability to discriminate, as we shall see.

Religious efforts of the whites. No study of the race question in the South can proceed well without taking note of the fact that the Christian white people have always felt an obligation to evangelize the Negroes. This was true under the slave regime and it is true now. The significance of this fact is that the white man never hardened his heart against his bond servant, and that the slave's heart was open to sympathetic approach of the white man. Similarly the post-bellum efforts to lead the Negroes to become Christians, which have been general among Southern Christian bodies, and far more general among individual white men and women, are the best possible proof that there is no

gulf of race prejudice across which kindly human sympathy cannot and does not pass daily. Each of the Christian bodies conducted missionary effort for the slaves. White missionaries went to them; white churches received them as members; in a number of instances capable Negro preachers were given their liberty, so that they might give their lives to the ministry. After the war, the work for the blacks was resumed, though the white churches were poverty stricken. The blacks went to separate churches on their own motion and the whites gave the land and contributed freely toward erecting the houses of worship. Southern Baptists, Methodists, and Presbyterians until today are engaged in missionary endeavor for the blacks. The Episcopalians, who did not separate into Northern and Southern denominational wings, are also doing something for them. Most of the rural religious membership in the South is Methodist and Baptist. Partly for this reason, nearly all the Negroes belong to one of these two denominations, the Baptists having more than three-fifths of the entire religious membership of the Negroes in America.

Near the heart of the problem. In his book, "Up From Slavery," Booker T. Washington says that he was conscious, when he stood before that distinguished gathering at the Atlanta Exposition, in 1885, in which he made his national reputation, that he could through one foolish sentence set back for many years the coming of a kinder and more helpful understanding between the whites and blacks. Seeking as I am in this chapter to approach the heart of our race problem, I feel a solicitude somewhat akin to the oppression which bore down on that black man's anxious soul, as he sought to say a hopeful interpretative word on the race problem that both races would receive. If

one dares go to the heart of this question, he is aware that he will have to do with the political status of the black, his economic position, his education, his religious welfare, and fair dealing with him as an individual. The responsible white South accepts its religious obligation to the Negro, and has done much to help him, though not all it ought, by far. It accepts the principle of fair and honest business dealings with the black man, but is painfully aware that there are not a few whites who are not living up to a high standard of honesty in their dealings with Negroes. Its attitude toward the Negro's economic independence is that of encouragement, and is one of the most cheering phases of this problem. By giving about $10,000,000 yearly to Negro education in the public schools and by refusing to adopt laws proposed for the purpose of cutting the Negro out of this aid, the South has demonstrated that it feels a sense of responsibility to increase the Negro's intelligence. Yet it is some phases of the educational question, and his political status, which it is most difficult to discuss in a hopeful and satisfactory way.

As to "social equality." As to "social equality," though it is a theme about which it is easy to generate much heat, it has never seemed to me to merit serious attention. Governor W. J. Northen, of Georgia, was right when he said that "Social equality is a delusion set up by the demagogue." There is no question of social intermingling of races in the South. Assuredly there is none which need disturb us in any program which we may adopt for the uplift of the Negro. The only danger point is between the baser sort of whites and the baser sort of Negroes. Constant efforts to improve the Negro and to bring the whites to a fuller, better life are exactly those the fruition of which

will destroy even any semblance of social intermingling. This is a paradox, but it is the truth. The Negro has a disconcerting way of developing under given conditions into attitudes exactly opposite to those we predicted. We said if he came to own his farm he would get independent of his white neighbors and be troublesome. But when he came to own his farm, he became a good citizen and allied himself with his white neighbors to help control the disorderly elements of his own race. Some of us have been saying if we educated the Negro and aided him to a larger comprehension of life, he would seek to thrust himself in an obnoxious way on whites. Well, we have educated some of them. With what results? The educated Negro, through learning self-respect, has usually become painfully and supersensitively careful not to impose himself on whites in a way that might suggest social aspirations or invite rebuff. As a Negro preacher in Texas has said, the baser elements of the two races are as the junction point of two sides of a triangle, while the better elements of the Negroes to-day are so far from contact with the whites that the responsible groups of the two races may be considered as the other ends of the two lines forming the triangle. They are not only more separated, but too much separated from the responsible whites. When in his famous Atlanta speech Booker Washington said: "In all things purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress," the whole great audience of distinguished Southern whites and some Negroes rose to its feet and indulged in a delirium of applause. Mr. Clark Howell, editor of the Atlanta Constitution, in the audience, turned and remarked to Mr. James Creelman, then staff correspondent of the New York World: "That

man's speech is the beginning of a moral revolution." In "The Constitution," Mr. Howell said: "The whole speech is a platform on which blacks and whites can stand with full justice to each other." If there is any real danger in social intermixing of the races, it is among the ignorant and the low. The way to cure it is by driving out ignorance and sin, not by negations and silly fears, which do small credit to our conscious Anglo-Saxon strength. Our faith in God and in our own strength, and the chivalry which leads a true man to encourage the weak and needy, demand that we shall lay the ghost of such fears concerning the social safety of the white race.

Three leading difficulties. Before tracing further some of the stumbling blocks which beset the way of help and confidence between the races, I wish to mention three leading difficulties in the way of a dispassionate and constructive approach to this matter of black and white in the South. They are the prejudiced Southern white man, the Northern Negrophile, and the radical Negro leader, who is usually a New England product. Dr. W. D. Weatherford, in "Negro Life in the South," tells of a white physician he met who in one breath declared hell was too good for the Negro criminal, and in the next breath claimed that the Negro had no soul. When Dr. Weatherford asked him if he thought his horse would go to hell because in a fit of temper he kicked his master, the physician did not seem to see the point. The political demagogue who raves about "white supremacy" and "social equality," does it in the thought that the white voter whose suffrage he seeks, is ignorant and prejudiced enough to be caught by such furious speech. If the voters would only think, such a demagogue is in effect telling them that they are narrow

and ignorant and that therefore he has decided to ensnare their votes by shouting, "The goblins will get you!" Few more mortifying spectacles have disgraced the political history of the South than the Negro-baiting of these agitators. It is gratifying to note that there are fewer of them than formerly, and that very few of their rash proposals have been adopted.

The Northern Negrophile and the radical Negro. These two hinderers of the improvement of race relations in the South belong in the same pigeon hole. The radical Negro leader is almost without exception a New England product. Boston has done many good things in America and has not suffered for lack of an adequate book-making ability wherewith to set it forth before the world on the printed page. But Boston's intolerant and contemptuous attitude toward the Southern whites in relation to the great human problem which has fallen to the South to settle, has been a source of almost continual exasperation in this section, and has undoubtedly retarded the approach of the two races in a better understanding. If the South has to confess to race prejudice, it can at least show a great occasion for it, one concerning the solution of which the world afforded no precedent. But those complacent uplifters of Boston had no similar excuse for their arrogant attitude of condemnation toward a whole section of the country. This section realizes that the Negro question is national, just as the foreigner question is, which is now pinching Boston and New England so severely. But in a peculiar sense the Negro question is Southern and must be wrought out in the South. This section has felt that it deserved at least the patient sympathy of other sections. More and more that sympathy and patience are coming to be given, and we

shall welcome even Boston uplifters to a more pacific and tolerant frame of mind. But, in the meantime, they have nurtured the radical Negro leader, who from his New England aerie pronounces great swelling words about the rights of his race in the South, not one of whose actual burdens this impertinent ranter has usually ever sought to relieve by the weight of his little finger. I have just read "The Souls of Black Folk," by Prof. W. E. B. DuBois, a teacher in a Negro institution at Atlanta, but a New England product. He is a gifted man, but shows bitterness of spirit. In his writings he does not seem to be concerned to help the Negroes to be worthy of position, but rather to stir them to demand for themselves their so-called rights, by which he means all that is desirable in the white man's civilization. To quote some of the utterances of this Negro man and others of his kind would only be to stir up the opposition of Southern whites who are really friendly to Negro progress. Those Boston Negroes tried to discredit Professor Booker Washington because his plan was to take the Negro as he is and to make him a more useful man by teaching him first to be a better farmer and artisan. This program of doing first things first, which is essentially that which every race has had to follow, was not full enough of bombast and windy camouflage to suit those Negroes of Boston.

Negro's political situation. Harm was done the interests of the Negro by giving him the ballot after the Civil War. Nothing less than the blindness of prejudice can account for the putting of the political and civil control of the South in the hands of ignorant ex-slaves and of taking the franchise away from many of the whites, who, any common sense consideration would have shown, must lead in bring-

ing order out of chaos, if it was ever to be done. That blunder and the abnormal methods which the Southern States had to use to overthrow it left the South in no mood to consider the political rights of the Negro. But some of the most conscientious and thoughtful leaders of this section are now raising the question of the terms on which the ballot shall be accorded. Undoubtedly there should be restrictions about the right to vote, but is it ethical or safe to make different restrictions for the different races? A literacy test is perhaps the best practicable safeguard against ignorance in the votes. A property requirement might not be bad. But can the dominant whites afford not to apply these tests with fairness to both races? Booker T. Washington says on this point: "I believe it is the duty of the Negro to deport himself modestly in regard to political claims, depending upon the slow but sure influences that proceed from the possession of property, intelligence, and high character for the full recognition of his political rights. I think that the according of the full exercise of political rights is going to be a matter of natural, slow growth, not an over-night, gourd-vine affair. * * * As a rule, I believe in universal, free suffrage, but I believe that in the South we are confronted with peculiar conditions that justify the protection of the ballot in many States, for a while at least, by an educational test, a property test, or by both combined; but whatever tests are required, they should be made to apply with equal and exact justice to both races." If the bars are put up higher between the Negro and the franchise than between the white and the franchise, it will stimulate the Negro to develop strength to climb the higher over the restrictions, while it will lull the whites into an unwholesome and weakening complacency.

This appears to be poor statesmanship, as well as bad ethics. It is not calculated to confirm our confidence in Anglo-Saxon superiority.

Economic progress. The freed Negro dreamed happily of a life without work. After fifty years, there is a definite and conscious reversal of ideals among the best thought of the race. It is even claimed by some observers that the ideal of economic independence is mastering that of education among many Negroes as a directing force in their lives. At any rate, the economic progress is marked which is now being made by the Negroes in the South. And it is especially gratifying that here is an upward movement among the Negroes concerning which there is general good will, and often assistance on the part of their white neighbors. A questionaire, sent out by Dr. W. D. Weatherford among 200 farm demonstrators in the South, brought replies nearly all of which declared that the whites are friendly to Negro farm ownership. This is also confirmed by general observation. There is no economic discrimination against the Negro in the South. Here white men not only give him a chance to work and encourage him to work, but when occasion arises, they work at his side. This affords a hopeful outlook. The value of Negro farm property in the South increased from $177,000,000 to $493,000,000, or 177 per cent,between 1900 and 1916. About thirty per cent of all the Negro farmers in the South now own their farms, and the number of owners is definitely increasing. There are in the United States forty-eight Negro banks, which do an annual business of more than $26,000,000. The Negro Year Book estimates the Negro wealth in the United States at $1,000,000,000. They have 42,000 churches with property valued at $76,000,000. A total of

$21,500,000 is invested in property for the higher education of the race. Instead of the Negro ownership of property making race friction worse, the habits of industry and reliability which the race develops in its economic efforts commend the black man to his white neighbors.

Educational ideals. As the years go by, Southern whites will more and more come to understand what they owe to Booker T. Washington for holding up the ideal of industrial efficiency as the great mudsill of any wise program in Negro education. His book, "Up From Slavery," is one of the most fascinating biographies I have read, and should be better known by white readers. The author credits General Samuel C. Armstrong, then the head of Hampton Institute, Virginia, with being the author of the idea of educating the Negro through teaching him to do well the work which he would find in life, and to adopt better standards of living. But one cannot trace the instructive story of this man, beginning at the time when he was a little Negro urchin, clad in a single cotton garment, in the log kitchen, in the backyard of the big house on a Virginia farm, without seeing that Dr. Armstrong found in the penniless black boy, begging a chance to try, a subject wonderfully prepared to profit by his doctrine of work. Booker Washington had little patience with the faith which so many blacks have seemed to place in Latin and Greek as educational saviours. He declared that one of the saddest things he saw during a whole month of travel among the rural Negro homes in Alabama, was a young Negro, who had attended some high school, sitting down in a one-room cabin, with grease on his clothing, filth around him, and weeds in the yard and garden, engaged in studying a French grammar. It was this position of Washington's which seems to have

excited the ire and open hostility of the Bostonese blacks. In their foolish vanity, they charged that Washington was trimming his sails to curry favor with Southern whites, who, some of the learned whites of Boston had encouraged these emigrant blacks to believe, were inhumanly set on debasing the black man and keeping him from his "rights." Against the long sustained pressure of the Negroes themselves, Washington held to his gospel of education by work and of education in order to know how to work. Gradually the opposition has waned, and now other large Negro schools and dozens of lesser ones are fashioned after the ideals of Tuskeegee Institute. In his unfaltering devotion to an educational program for the Negroes which has already added tremendously to their industrial competency and to their self-respect, while at the same time it has commanded the approval and good will of the most thoughtful whites both of the North and the South, entitles the name of Booker Washington to be recognized among those of America's great men. In a real sense he was the Moses for a race of 10,000,000 souls.

Schools for the Negroes. Booker Washington demonstrated that there is a system of Negro education of collegiate grade to which Southern whites will give their good will. Very few persons who understand the work done at Tuskeegee, fail to give it their endorsement. Turning to the larger question of the common schools and other educational efforts for the Negroes, the South is giving more than $10,000,000 annually to support the Negro schools. It is true that this is not so much as is needed, nor so much in proportion as the white schools receive, which also need improvement. But it is gratifying that the South has accepted the principle of Negro education and that it is im-

proving the Negro schools, as the years go by. Every effort in Southern legislatures to make Negro public schools depend solely on the taxes paid by Negroes has failed, as it abundantly deserved to fail. As a matter of fact, Negroes help create much of the wealth on which whites pay taxes. Ethically they should be considered in the expenditure of such taxes. A fundamental consideration in taxation for public schools is that property shall help educate the people who make possible and safeguard wealth, regardless of their own economic standing. Negro illiteracy decreased between 1890 and 1910 from fifty-seven percent to thirty percent, which is creditable and encouraging progress. Besides the expenditures on public schools, more than $4,000,000 annually from all other sources is being spent in Negro education.

Ignorance is not an asset. Ignorance is as poor an asset for the Negro as for any other race. It matters not that he has less native endowments as a race than the whites have. According to his own needs and abilities, education will benefit him as much as it will others. It is not surprising that there was after the war much opposition to educating Negroes in the South. It is not necessary to catalog all the conspiring forces that gave strength to this opposition. One of the main objections grew out of the mistakes of some of those who first sought to educate the freedman, and out of the Negro's love of parade and display. I shall never forget how some of these schooled blacks would come home and walk about among the Negroes in the fields on my father's farm, when I was a boy. Kid gloves they wore, an umbrella protected the cimmerian skin from the direct rays of the sun, and the student-visitor indulged in that ludicrous swagger in which the smatter-

educated Negro surpasses. Such exhibitions confirmed a general disbelief in education for the Negro. It was a pity. The poor Negro was again the victim of his own weakness and of the white man's snap judgment. Giving all due credit to a number of faithful white and Negro leaders who have labored to bring a better understanding of the value of training for the blacks, Booker Washington will stand out in history as the commanding figure who brought Southern whites to a kindlier and more discerning attitude toward the value of Negro schools. If this race was not benefited by proper training, it would be an exception to a law which applies not only to all other races of mankind, but also to animals and plants. We improve the breed and usefulness of animals by giving proper attention to their needs, and from farm crops to flowers we cultivate the plants so that they may have their best chance to produce fruit and beauty. The Southern Negro is no exception to this law. It is no mean testimony to the value of education for him, that an investigation has shown that no graduate of any well known Negro school in the South has been imprisoned for breaking the laws of the land.

Training leaders. Aside from educating the masses, there is peculiar need that proper provision shall be made for educating leaders for the Negroes, and Southern whites should participate in this more than they have done. The social separation of the races forces the Negroes to look within their own race for leadership. The white South has an immense concern in the ability and character of that leadership. The preacher has been the outstanding leader of the blacks, and far too often he has been without moral or intellectual qualifications to meet the needs. There is improvement now, and the white South would be

surprised and pleased to know the fine capacity, the sanity and eloquence of not a few of the Negro preachers. But much needs to be done to educate the rank and file of the preachers. More and more the race is having to depend upon its own physicians and dentists, and there is an increasing demand for capable Negro teachers and business men. If this leadership is to be provided, it must be done through institutions adequate to training them and doing it well. In that training the Southern white man ought to have an active part. Southern Baptists have done much to help the Negroes, but we have given almost no white workers to go among the black people for the purpose of teaching and helping them. Both the Methodists and Presbyterians of the South can show a larger service of this kind than we, though the Negroes are mostly of our Baptist faith.

Religious aid. There is evidence of a growing conviction among Southern Baptists that we are not doing enough through aid to the Negro Baptists, to help this race by our side here in the South. Our missionary effort at present does not annually call for more than $20,000 to aid the Negroes. Are Southern Baptists content to let their missionary concern for 10,000,000 Negroes be measured by the gift of less than a one-cent postage stamp per member per year? I am confident they are not. But that is the extent of our present support of Negro mission and educational effort. In fact, our religious body has found it difficult wisely to expend all that it desired to expend to help the Negro brethren, but we can find a way. At present three theological instructors, about forty general missionaries and three evangelists are the Negro missionary personnel employed by our Home Mission Board. The South-

ern Baptist Convention has committed itself to plans to start a theological seminary for the Negroes, but, a few years since, the Negro National Baptist Convention split in twain, and white Baptists have waited in the hope the Negro brethren would compose their difficulties. Surely we should find ways to do more to help the Negroes religiously, and to encourage them to develop an able leadership of their own. We are under a deep religious debt to them. We owe them more than we realize for a certain unquestioning quality of our evangelical faith. Many of us got it in our early impressions from a black "mammy," who nursed us, or from the cook. The Negro has saved the South from an inundation of immigration of foreign Roman Catholics, and for that the South is under deep obligation to him. The foreigner enters America at the bottom, but, when he looks southward, he sees the Negro, and wisely passes on by. He cannot underlive the Negro or run him out. Dr. J. B. Gambrell likens the Negro to a sand-bank, which resists cannonading better than walls of masonry, "soft but always there." Deep as our problem of race is, we can solve it, if we will follow where Jesus leads. It is more hopeful than that which confronts the North of assimilating hordes of aliens, who are often ready, under the incitement of the hierarchy of Rome, to set their alien faces mutinously against our fundamental law of separation of Church and State. To aid this race which has helped us, Southern Christian bodies have not done so much as they ought. Of their efforts, W. D. Weatherford, a Southern Methodist, whose two books, "Present Forces in Negro Progress," and "Negro Life in the South," are of exceptional value, says: "No Southern man of any pride can read the scant reports of our Southern churches in their

efforts to uplift the Negro without hanging his head in shame. Of course, we have been poor. Of course, we do not forget the sickening scenes of reconstruction days. Of course, we have been misunderstood. But if we are men we will forget the past in a mighty effort to redeem the present. * * * God pity the Southern Christians, the Southern churches and the Southern States, if we do not awake to our responsibility in this hour of opportunity." To which may we all add an earnest, Amen!

Encouraging Negro leaders. A single chapter on so large a theme forbids an effort to deal in detailed suggestions, but I must call attention to the desirability of Southern whites making more effort to keep in touch with the leadership of the Negroes. Shocked into awareness by a race riot, this is what Atlanta almost instinctly did, and through this approach order and understanding was restored. If there was more of this approachment in times of quiet, race disorders would be greatly reduced. Particularly should the white preachers and laymen approach the Negro leaders in the churches and counsel with them on matters of race welfare. More often the whites should initiate these conferences, instead of waiting to be approached by the Negroes, as our preachers and laymen usually do. It can hardly be said that the white pulpit of the South has been the leading voice toward forming a conscience looking to aiding the Negroes. So far the most significant meeting of Southern whites for the consideration of Negro welfare has been that of the Southern Sociological Conference, an extra-ecclesiastical organization. Not often do our Southern preachers advise and instruct their people about treating the Negro well. Yet the pulpit ought to be able to claim the leadership in so great a challenge to the public conscience.

What our ministers can do. It is distinctly a moral problem, and the enlightened conscience of the South would respond to the challenge of the churches of Christ, if they would speak with conviction on this subject. There have been preachers who were faithful. Mrs. L. H. Hammond, of Augusta, Georgia, in her book, "In Black and White," tells that, after an outburst of race antagonism in her section, she asked a Negro from a South Carolina town if such feeling existed in his section. "No, ma'am, it don't," he answered; "not for a long time." "Then it used to exist?" "Oh, yes'm. We ain't had a thing but trouble till these last few years." "What stopped it?" "A white preacher stopped it. He got all the white preachers in town to preach about Christ's way of treating colored folks, all on the same day. They did it several times later also; and there ain't any more trouble since. Some white folks got mad; but the preachers stuck it out, and now the white folks treat us right, and we all are behaving better." There are hundreds of towns and thousands of pulpits in which such preaching should be done. There is a manifest insincerity in studying to understand the peculiarities and foibles and weaknesses of the Chinese in Shanghai and the blacks in Central Africa, while we side-step the troublesome Negro question at our doors, because forsooth, somebody may "get mad." Southern preachers cannot maintain the prestige and influence of their God-given spiritual leadership without devoting to this question some of the attention it abundantly merits. White preachers and laymen should seek opportunities to speak to Negro congregations, and use their influence to get a hearing by the whites of Negro leaders who have a message from their race. In South Carolina, Rev. Richard Carroll, a Baptist Negro

leader of ability and irreproachable character, has done untold good by speaking to white audiences throughout that State. It is a matter of remark that wherever Brother Carroll speaks better local race relations ensue.

A social conscience needed. To Mrs. Hammond belongs the credit of pointing out that the South has a personal conscience for the Negro, but no social conscience. The North has had a social conscience for him, but no personal conscience. This Northern social conscience, declares this gifted writer, which was embryonic concerning slum and immigrant conditions at home, operated like a clock without a pendulum, working overtime, concerning the Southern race problem, and was bent on growth by cataclysm, instead of by normal readjustments. But Mrs. Hammond does not spare the South a faithful measure of admonition concerning the evils which have come upon us because we have so little social conscience for the Negro. She rightly traces to this fact the possibility of most of the shameful lynchings which disgrace our civilization. An overwhelming majority of white citizens are opposed to lynchings and deplore them, but the absence of a recognized community spirit which will call to strict account the few depraved and brutal men who lead in the lynchings, makes it possible for these base enemies of society to glut their appetite for cruelty against the helpless and weak blacks, without fear that they shall suffer the just penalty of their crime. Not a few Southern legal practitioners, including criminal court judges, do not hesitate to say that the blacks for the same offences ordinarily get more punishment in our courts than the whites, and have less than an equal showing before our courts of law. Christian men and women of the South cannot quietly acquiesce in such a situation as this. They

are morally bound to work for even justice for all. The South has much of which it may be proud. But it can only feel shame, if it has allowed to get a foothold in our social order a system which measures out justice for the strong white and helpless black by different yardsticks. Thousands of noble white men defend their own black people against oppression and take pride and satisfaction in doing so. But that nobility of spirit which thus protects a Negro acquaintance or a laborer in our fields or kitchen, must be made available by the white social conscience for even the weakest and most worthless Negro, who has no "white folks" to whom he can fly in the hour of trouble and danger.

The supreme test of our religion. As these lines are being written, we are at war with Germany. The world has become almost a strange place in which to live. Pressure is coming upon every one of us from many sides and in many unprecedented ways. Almost one loses his power to be surprised at anything that happens. "Oh, thou God of Nations, God of our fathers, bring peace soon, a righteous peace; and scourge from the hearts of rulers and people worldly ambition, greed and sin," is the prayer of many a burdened heart. Alongside of our sons, who are going to fight to make the world a safe place to live in, will fight the sons of the slaves of our fathers. In another war, fifty years ago, those slaves were true to trust in thousands of unprotected Southern homes and to friendship and love, as servants to the fighting masters, on many a bloody battle field. The black American soldier's record has not yet been made in this war, but the readiness of their response to the country's call has touched every generous heart. In the providence of God, the Negro's home is the South,

just as truly as our homes are here. If we kick him into the ditch, we can only keep him there by staying with him. If we impose on him, he may have the purification of those who suffer unjustly and upon whose suffering God looks; but there can be only a hardening of heart on the part of him who unjustly raises his hand against his weak brother.

Strength through helping the lowly. Will we in humility accept our burden and our task? If we do, it shall prove to be both our opportunity and the means of added strength. If we refuse, it cannot but react on us in the dwarfing of the quality of the South's spiritual life. Our Lord Jesus has taught the world by his own example how to help the lowly and the despised without being injured or lowered by the contact. So long as we touch those who are lower or less fortunate than we, for the purpose of doing them good, instead of losing virtue or character by the contact, we strengthen our own characters, while we lift up our human brother. The one perfect man associated with publicans and sinners, and every regenerate heart blesses His name, because no human being was too low to be sought and saved by the Son of God. There is no way to greatness in the Christian vocation, except by the service of a love which is willing to stoop that it may lift the needy. The Negro at our doors is no exception. It is a pitiful thing to see Christian men and women manifesting tokens of great concern for masses of people, black and white and yellow, far removed in other countries, while they cannot see this great problem which mutely stares them in the face every day. The far-away does not nag and worry, it does not arouse passion, or excite cupidity, it does not aggravate us every time we turn around. The near often does, as in the case of the Negro.

But the near is therefore only the surer test of the strength and worth of our faith in Jesus Christ, whose love was great enough to encompass those who were about him, though many of them hated him.

A prayer. Lord Jesus, in thy providence the black man is in the South, 10,000,000 of them. They are different from the whites in many ways. They have come up from barbarism and through the lowly estate of slavery. Our own ancestors were their masters. Thou knowest, Oh God, the war and the blood and the passion and the prejudice between races and sections which have attended the presence of this race in the South. Thou knowest how our philosophy does not suffice and how our statesmanship becomes halt and lame, when they confront this question. But thou has not left us without light. Thou, who did give thy blood for the lowliest black, as well as for the strongest white, hast shown us how the lowly and the high may walk together in peace and in the mutual helpfulness of each to the other. Make us willing, Oh Christ, to walk in the way which thou hast clearly pointed out to us, of service, of helpfulness and forbearance. Thou hast promised that those who are willing to do thy will shall know the truth. We believe thee, our Master, and, though we cannot understand the future of this great question of race in the South, we are serenely confident that it shall become better and better for both races just in proportion as we live up to thy teachings which we do understand. Make us willing! Arouse our consciences afresh concerning our duty to the Negroes in the South, and show us and them the way to better and brighter things, through thine own blessed spirit and wisdom. Amen.

TOPICS FOR SPECIAL STUDY IN CHAPTER III.

1. Give indications that the Negro problem is in a hopeful way.
2. Describe his virtues and short-comings and tell of past religious efforts to aid him.
3. Name and discuss some of the leading difficulties in the problem.
4. What of the economic progress of the blacks?
5. Discuss educational ideals and progress of the Negroes.
6. Discuss the need of trained Negro leaders and of religious aid to this end.
7. Tell of the need of a social conscience for the Negro, and how it may be developed.

CHAPTER IV.

SOME NEGLECTED AMERICANS.

Not all in the mountains. Most of this chapter is to be about the mountain people. But they are not all, perhaps not even the majority, of the belated people in the South. If we add to the 4,000,000 Southern highlanders, 1,500,000 more who reside in the Ozarks of Arkansas, Missouri, and Oklahoma, the more than 5,000,000 white highlanders of the South, will not outnumber the belated people who in this section are still living in various other quiet pockets of our twentieth century civilization. In valleys of the Appalachians reside people who are often as intelligent and progressive as the more advanced outlanders, but these valleys make up only a small proportion of the mountain country. The United States topographers report that in Appalachia, as a whole, the mountain slopes occupy ninety percent of the total area, and that eighty-five percent of the land has a steeper slope than one foot in five. The characteristic condition of the mountain people is that of pioneer backwardness. Nearly three-fourths of them are still living largely as did our ancestors of the eighteenth and early nineteenth centuries. From the currents of progress and change these have been shut in behind the great ramparts of their mountains. This isolation for long shut them off from understanding observation. But the very largeness of the mountain country and the similarity of conditions throughout its reach have made it comparatively easy to objectify it in effective appeal. Therefore appropriate activities have been inaugurated by

a number of Christian bodies in this field, while the needs are not yet surveyed among some other sections of our retarded population.

The Southwestern frontier. The Southwestern frontiersman is not a belated American, nor in any absolute sense even a neglected American. Earnest missionary effort is being put forth to help the men and women of the frontier to establish religion and social order to-day, in communities which were only yesterday claimed from the wildness of unsubdued nature. Blessed fruits are being gathered from the effort. At the same time, a voiceless tragedy is being enacted in many a frontier community which is destitute of spiritual leadership. The frontiersman is environed by much of the loneliness of pioneer life, and is even more desperately in need of aid in setting up the saving forces of society. He is not a man of the schooner and overland trek, but of the Pullman car, automobile, and telephone, and he has the information that has come from reading newspapers and from contact with men. With the frontier community of the Southwest the pace is very rapid, and the crystallization of community life into good or bad forms equally so. The needs of the old pioneer community could and did wait; not so with the needs of new communities on the plains, where speed seems to be a condition of success and of life itself. In great sections of Texas and Oklahoma, nearly all of New Mexico, and in some parts of Arkansas and Louisiana, there is still a large mission service to be rendered, if we are to bring new communities into existence under the wholesome restraints and the inspiration of religious purpose. Southern Baptists are doing a fine work in this field, which could well be doubled or even quadrupled.

Other belated people. In the "piney-woods," "wire-grass," "sand-hill," and other remote sections in most of the Southern States there is still a disadvantaged and belated population that will aggregate possibly a larger number of white people than are in the mountains. In some small sections of Virginia, in parts of eastern North Carolina, coastbelt of South Carolina, lower Georgia and Alabama, much of Florida, some of Mississippi, districts of Louisiana, parts of the plains of Arkansas, and certain parts of western Kentucky and Tennessee, there is a population which aggregates still unverified millions, who are quite as much in need of aid from the agencies of enlargement and Christianization as are the mountain people. Nor is Texas, though a younger State, to be left out of this count. There are some places in eastern Texas in which the forces of progress and education have passed the people by, leaving them in the backwater of remote communities. No modern expert has undertaken to set forth in a survey the needs and numbers of these neglected peoples of the South. No religious body has sought to gather up to its heart in sympathetic understanding and put forth again in appropriate helpful activities the needs of these our undistinguished neglected brothers. These belated outlanders are probably the most neglected people in the South. They are the joy of the Holy Roller propagandist, the favored foraging ground of the Mormon elder, the most promising field of the Russellite tract distributor, the delight of the political demagogue, and an anxious problem of the Christian statesman. There is great need that they shall become the objects of anxious concern and of suitable aid on the part of our evangelical religious bodies. Many of them are nominally Baptists. Most of the rest who profess any religion are

Methodists. A great responsibility is here for the shoulders of these two religious bodies. Every quack religionist, exciting and misleading these uninstructed people, is a rebuke to the Baptists and Methodists. We have had their ear and confidence, and our neglect has left them to become victims of the first peddler of emotional religious nostrums. In a day when the Southern Baptists are raising about half a million annually for all their Home Mission effort, here is an almost untouched field of effort, which we have not even surveyed, but in which probably our entire gifts to Home Missions could be wisely expended.

The ultimate American native. The Indian is a neglected American and about one-half of the 330,000 now in the United States are in the Southern Baptist Convention territory. Oklahoma has 125,000 Indian population, about three times as many as any other State. New Mexico comes third in the number of Indians, with 25,000. North Carolina has 8,000, Mississippi 1,300, Alabama 1,000, and Arkansas, Florida, Louisiana, South Carolina, Texas, and Virginia have each from 350 to 800 Indians. For more than sixty years, Southern Baptists have conducted missionary work among the Oklahoma Indians. Recently the Home Mission Board has reopened a mission among the Cherokees in Western North Carolina, which it conducted before the Civil War, and started a new mission among the Mississippi Choctaws. Our mission work in Oklahoma has been greatly prospered. There are in that State now about 4,600 Indian Baptists in 123 churches, of which more than three-fourths are self-sustaining. It is estimated that half of the membership in religious bodies among the Oklahoma Indians is in Baptist churches. This is a fine testimonial to the value of our Baptist efforts, but does not indi-

cate that we have done a full and satisfactory part in teaching the native Red Men of America the gospel of Christ. Among the Indians of New Mexico, the Home Mission Society of New York is still conducting missionary work for the Baptists, which they are also doing among some of the Oklahoma Blanket Tribes and in the Indian school, Bacone University. The Indians do not number many, as compared with other peoples who are in need of missionary aid in our country, but their need is very great. Except as they are evangelized, their heathenism is as complete as that of the people of any pagan country in the world, and the treatment which they have received at the hands of white men who coveted what the Indian had has been unworthy of a civilization which calls itself Christian. It constitutes an appeal which should move Christian men and women to a large and generous effort to Christianize them. The Indians are an impressive demonstration at our doors that education and civilization do not Christianize or even civilize, but that Christianity does civilize. I respectfully challenge any interested man or woman to the proof. Any of the faithful missionaries to the Indians will gladly afford facilities for the investigation.

Baptist thanks due the Presbyterians. A Christian body that has a great extensive outreach is by its very success in evangelism ever creating a great task of intensive development. The life is to be saved, as well as the soul. Baptists in the South have for a century been soul winners whose success has not been surpassed by any other American group. But they have had no conviction concerning their obligation to save the lives of the converts, at all comparable to their passion for evangelism. Our leaders have

always pointed us to the necessity of educating those who shall become leaders. Our people in more favored communities have sensed the importance of an educated laity. But our individualism and democracy have conspired to make us tardy in a cultural mission program to strengthen and save the lives of the rank and file of our people, even when they are in our churches. Following years of admonition and pleading by the saintly Isaac T. Tichenor, in 1900 we bethought ourselves of the need of doing something to enlarge the lives and outlook of our brothers in the Southern mountains, but not even Dr. Tichenor's pleas were sufficient, unaided, to produce the result. In 1879, Northern Presbyterians started to develop a system of schools among our mountain people. They said: "We recognize that the mountaineers are chiefly in the Baptist communion, but if the Baptist Boards and Conventions are not in a position to give these people educational opportunity, we feel that we are and that we must do so." Dr. John E. White, then Secretary of Missions in North Carolina, a statesman every inch, and with a generous passion for and understanding of the highlander people, in 1898 challenged the North Carolina Convention, whether they would leave our manifest Baptist duty for Presbyterians to perform. Their prompt, No! became the response of all Southern Baptists, in 1900, when Dr. White before the Southern Convention made a plea for the establishment of Baptist mission schools among the mountain people, and outlined a plan which the Convention adopted and under which our Home Board system of schools is conducted until this day. The point I now offer for consideration is that we are due thanks to the Presbyterians for spurring Baptists forward into the performance of their duty in

working to save for Christ and society the lives of a large and neglected section of their people.

The mountain country. No more inviting and beautiful country or interesting people are in America than in the Southern highlands. There is much about the highlander which suggests a hallowed past. People who live near to nature inspire an interest which shrinks and dies in the presence of the conventionalities and artificialities of mankind in crowds and cities. The glory of nature appeals to men and this glory abides in matchless profusion and beauty in the great section where our forest-clad mountains rear their mighty heads. Glory, majesty, mystery, and a strange beauty have their favored haunts amid the valleys and peaks, where the vast silences are broken by the song of waterfalls and the muttering of summer thunders, speaking of God. This region of mystery and majesty includes in the Southern Appalachians, at the least, 178 counties, in seven States, and has an area of 76,600 square miles. It extends from the northeast toward the southwest, about 600 miles, and in places is 200 miles across. Its higher watersheds form the boundaries between most of the Southeastern States and its area and population are about twice as great as those of any one of those States. Its forest-clad valleys and peaks crown with their beauty and the unexhausted resources of soil, forests, mines, and unspoiled human beings, the seven States of Virginia, North and South Carolina, Georgia, Kentucky, Tennessee, and Alabama.

"The back of beyond." Under the heading here used Horace Kephart has a chapter in his book, "Our Southern Highlanders." Mr. Kephart has made an able and valuable contribution to American literature in this work, and

has placed under obligation to him every friend and student of the Southern highlands. In addition to giving more information about the mountains and the people than can be found anywhere else, he writes with a charm that fascinates and holds. My best safeguard against quoting Mr. Kephart at great length here is the rigid necessity of disposing of the subject with brevity. In the chapter, "The Back of Beyond," the author describes the unique environment which conditions life in most of the highlands. "The back country is rough," he says. "No boat or canoe can stem its brawling waters. No bicycle nor automobile can enter it. Here is a land of lumber wagons, and saddlebags, and shackly little sleds that are dragged over the bare ground by harnessed steers. This is the country that ordinary tourists shun. And well for such, whoso cares more for bodily comfort than for freedom and air and elbow-room should tarry by still waters and pleasant pastures." Again: "All about us was the forest primeval, where roamed some sparse herds of cattle, razor-back hogs, and the wild beasts. Speckled trout were in all the streams. Bears sometimes raided the fields, and wildcats were a common nuisance. Our settlement was a mere slash in the vast woodland that encompassed it." In this country the hill-side farms are often on a slope of forty-five degrees, sometimes tilled to the brink of a precipice. John Fox tells of a Kentucky farmer who fell out of his cornfield and broke his neck, and a mountain woman said to Horace Kephart: "I've hoed corn many a time on my knees—yes, I have." Another said: "Many's the hill o' corn I've propped up with a rock to keep it from fallin' downhill." It was a Virginia mountaineer who said: "I plant my potatoes in rows straight up and down the mountain side to

save digging. At digging time I just open the lower end of each row and catch the potatoes in a bag."

Sensitiveness of mountain people. The mountaineer is high-strung and sensitive to criticism. He resents having attention called to his peculiarities. It seems to him that to do so is to hold him up to ridicule or blame. He does not see how the outlander can find beauty and charm in the story of the quaint ways of life which the rest of the world has cast aside. He is likely to consider the most tactful effort to tell the story of the peculiarities of his life and environment as a vulgar curiosity and meddlesomeness. He has not been without just cause for resentment. Some writers have without fine sympathy exploited him before a curious and more or less vulgar public. But, even with the utmost caution, one can hardly write graphically of our mountain cousins without arousing in them a certain antagonism. The mountaineer feels that he is as good and worthy of respect as the outlander, and in this he is right. But if he had advanced in social organization to where he was trying to gather up the interest of all the highlanders to help others than mountaineers, he would find it necessary to portray to his people the conditions which circumstance the people to be aided. The mountain people have good native qualities and great currents of unexhausted blood, which must and will bless and strengthen the whole of our Southern life. But the ramparts of the hills have for long shut out from the mountaineer's children the opportunities which those of other sections have. A God-inspired desire has arisen among Christian people to aid in remedying this lack. It is aid that we ought to give, and the mountain brother may receive it without any discredit to even his spirit of independence.

A wish for the highlander. Our mountain brother must permit us to portray the conditions of his life out of which arise the needs which we want to aid. He need not assert that he is "just like other folks." In his pure American blood and his pioneer independence, he is really more "like other folks" than they themselves are. But he has lived in the backwaters of modern life currents, which elsewhere have flowed rapidly. In this he is not like other folks. Even when he shall have, through the Christian education of his children, gotten the best which modern life may be able to aid him in getting, many of his best and most loyal friends hope he shall still not become "just like other folks," but that he shall, amid the glory of the hills and valleys of his own great skyland country, maintain a civilization of high thinking and simple living. Such a civilization in Appalachia would at once rebuke and bless the outlander people, who are in grave danger of becoming vulgar and selfish in their haste for material benefits. Meantime, it will relieve the embarrassment of some of his truest friends and well-wishers if the mountain man will try to get over his squeamish distrust of even the most sympathetic efforts to interpret him and his highlands to the mere outsiders.

Isolation. The differences of the highlander from the average native American may be summed up in the single word **isolation.** Other sections of our population have suffered from isolation, but no other single group of these is so large as this group. Nor has the isolation been so complete with other retarded groups. Comparatively, the remote piney-woods, wire-grass, and sand-hill sections are like so many small islands in a restless sea of social movement. The people from these look out across the waters of surrounding social progress and occasionally go to sea for

themselves. Not so with the average mountaineer. His land is like a great island continent. He usually does not look out from its shores. And his home in "the back of beyond" is too difficult of access for the "furriner" to influence it much by peaceful penetration. In isolation the highlander is America's last and greatest word. Does his quaint dialect interest you, with its idioms of obsolete English? It has been preserved by his isolation. Are you touched and won by his smple reverence and faith, in a day in which the smile of skepticism mars the face sof many at the least provocation? Solitude, meditation, and intimate contact with the great unchained forces of nature account for his reverence. Are you charmed by the cordial hospitality of the poorest mountain cabin? It is the solitude of life that opens each man's heart to the needs of his fellow, in a wholesome free-masonry of human kinship. Does the rugged independence and self-reliance of this people excite your admiration? It is the fruit of generations of battling with nature each man for himself, with none to help. And it is the same with the stoicism with which the highlander endures pain or makes a joke of his deprivations. Practically every peculiarity of this great belated section of our citizenship may be explained in terms of his long isolation from the ordinary currents of American life. It should be understood that the mountaineer's isolation is not merely from the outsiders, but from any considerable contact with his hillsmen. There is a reason. The mountains themselves discourage intercommunication with neighbors. Kephart tells of a mountain ridge nearly 150 miles long, which is practically impassible for the entire distance. Another writer speaks of a married daughter who lived in a straight course six miles from her father's home across the

mountain for twelve years, without visiting it once, because it would have required a trip of twenty miles over rough roads. Since the hills have discouraged the formation of a community spirit, the hillsman is conscious of no tug of public interest that would lead him forth into conclaves of his kind.

The land of do without. Kephart has a charming chapter on "The Land of Do Without." This writer's gifted interpretations of mountaineer life doubtless got their charm in part from the fact that he is himself a native of the North Carolina mountains. After portraying the one-roomed cabin in which many of the people live, the scant wardrobe of men and women, the abstemious diet usually in vogue, and the various resourceful expedients of the people to make meet the tongue and buckle of physical life, he sums up the theme by saying: "The poverty of the mountain people is naked, but high-minded and unashamed. To comment on it, as I have done, is taken as an impertinence. This is, in a way, a fine trait, though rather hard on a descriptive writer, whose motives are ascribed to mere vulgarity and a taste for scandal-mongering. The people, of course, have no ghost of an idea that poverty may be more picturesque than luxury"—or that a portrayal of the actual conditions is the surest way to awaken the good people beyond the mountains to a sense of their duty and opportunity to aid.

A night in a cabin home. With a friend, after a tramp of thirty miles from railhead, I once enjoyed the hospitality of an old mountaineer. The log cabin was a comfortable single room, eighteen by twenty feet, with a door on the front and back sides, but without windows. The spring was sixty steps away. Fifty hives of bees in sections of hollow logs stood around the apple trees on the

hill back of and above the house. Our reception was hearty and our entertainment of undoubted cordiality. Weary from my long walk, I sat and watched the housewife get supper over the oak fire in the broad chimney. There was a "skillet," which cooked biscuit and then cornbread. There was a kettle which sang and sang, and a frying pan in which a chicken browned appetizingly, to be followed by some slices of ham, which fried and sizzled, giving off an odor which was even more appetizing. Above the table from the joists hung strings of red pepper and onions and various empty lard buckets, which did duty for water and milk and other things. Then came supper, to get which that dear mountain matron had bent up and down over that hearth a hundred times at least. Then, after we chatted awhile, a pallet was made down behind the table, and my friend and I were told it was for us. The elderly man and his wife had a bed in one corner and a married daughter and her child in another. How did we disrobe without immodesty? Well, we did it, and without immodesty. That good man and woman had lived in their cabin for forty years and reared a family, now grown men and women with homes of their own. Like most ministers in the South, I have enjoyed sweet and generous hospitality in many a home, but never any of kinder spirit or finer quality than did Col. Frank Bailey, of South Carolina, and myself, the night we slept together on a pallet in that Southern highlander's cabin. Mr. Kephart's phrase deserves to become fixed in the public mind, as a badge of the mountaineer's honor: The poverty of this people is naked, but high-minded and unashamed! It is the poverty, not of "poor whites," but of a people of patrician spirit, like that of the ragged but lofty chiefs and clansmen of

old Scotland, from whom the mountaineers are lineal descendants.

Religious faith. The last available estimate of the religious membership in the Southern highlands is that of the Religious Census of 1906. This includes the mountain sections of the seven Southeastern States in which Southern Baptists maintain mission schools. The total religious membership is 973,000. Of this number 463,200, or forty-eight percent, are Baptists; 304,900, thirty-one percent, are Methodists; 56,400, or six percent, are Presbyterians; 48,900, or five percent, are Disciples. All other classes have ten percent. If the Alabama mining region and Chattanooga be counted out, there are only 3,000 Romanists in the entire region. These are in towns and it is safe to say that practically all of them are importations. The Episcopalians number only 6,700 in this mountain empire. Of the 178 mountain counties, 143 have not a single Catholic and 107 not a single Episcopalian. In the mountain counties of North Carolina, South Carolina, and Georgia Baptists outnumber all other religious bodies combined, while they are almost as numerous as all others in highland Tennessee and Alabama. Methodists are more numerous than Baptists in one mountain district, that of Southwest Virginia, where they number 45,600 and Baptists 35,800. The Scotch-Irish who settled in the highlands were mainly of Presbyterian lineage, but for the most part they became Baptists long ago. Various reasons have been given for the change. In the first place, they were not all Presbyterians. Following the Battle of Alamance in North Carolina, ten years before the Revolutionary War, was a great religious movement to the mountains from Sandy Creek Baptist Association. Records are also extant of itinerant

campaigns through the highland country of early Baptist preachers of power and holy passion. From such influences and from the comparative lack of adaptation of the Presbyterian ministerial system to the exigencies of frontier needs, it came about that the highlanders remained Calvinists, but accepted the Baptist democracy and teaching as to the ordinances.

Preachers and churches. The churches are the only co-operative institutions which are found generally throughout the highlands. There are schools, and their number is increasing, but these are said to be only about one-fifth as numerous as the churches. Outside of the railway towns, practically all the highland churches are of the once-a-month variety and are served by absentee preachers. These preachers are men of piety, and some of them of commanding personal force. But they are uneducated. The ignorance of some of them is pitiable, while others are not ignorant, though uneducated. Few of them are progressive, and some are still prejudiced against education as a thing of pride and ungodliness—which, alas! it often is when not consecrated to worthy service. In many remote sections the preachers in speaking still affect the sing-song cadences of what has been irreverently dubbed the "holy whine." This rhythmic intonation is pleasant to the ear, and many of the older mountain church members regard this method of delivery by the preacher as a hall-mark of downright earnestness and humility. A mountain woman who had been brought up under the recurrent sermonic "a-ahs" of old Brother Jones, after hearing Dr. John A. Broadus, who was reckoned the foremost American Baptist preacher of his day, remarked: "I'd ruther hear Brother Jones line out one verse of a hime, than to hear

that thar man preach a whole sarmont." The church buildings are almost always either of unceiled plank construction or of rough logs, in either case the building being an unrelieved rectangle. Usually the doors are left unfastened throughout the month, and not seldom they stand ajar, oddly emphasizing to the chance passer-by the solitude and mystery of the encompassing forests. Of the leadership of these churches, Dr. John E. White, whose chapter on the Southern highlands in the book, "The Home Mission Task," is the best interpretation I have seen of the mountaineer's needs, writes: "Religious leadership is practically confined to the preachers, of whom there are a great many—indeed, very many more preachers than there are churches. This fact has not always contributed to the peace of Zion, and still less to the peace of the preachers. The most difficult feature of the mountain problem is connected with the churches and the preachers. In their present state of development the churches do not want and will not support better preachers. The preachers in turn, in their present state of development, will not give the mountain people better churches. It is for this reason that the religious problem waits upon the educational problem. The school must blaze the way and create the necessity for an improved religious and church life." Under the old system, declares Dr. White, "each pioneer pressed upon the heels of the other, and except in the few favored valleys in touch with the outside world, the mountaineers were standing stock still or moved in the endless circle which led nowhere." It is not a flattering picture, but a true one, and by a leader who has for years been one of the most influential and helpful friends in America of the Southern highlanders.

Mountain youth want to learn. No interpretation of the conservatism and isolation of the mountain people can stand, which does not make room for the anxious readiness of the mountain boys and girls to profit by the schools which have been provided for them. Inspiring stories abound, showing the positive hunger of hundreds of the young hillsfolk for an education, and of the self-denial they are willing to practice to secure it. The applications for an opportunity to pay for tuition and board by work are always greater than the schools can provide for. The girls gladly cook and serve and the boys do chores or work on a farm, if this will help to open the door to knowledge. Some of the parents seem indifferent to the opportunities the schools will afford for their children, but many are not. More and more they are coming to stand for the schools which are to give their children a better chance than they had. It is a fact that every one of the thirty-seven mountain schools of the Home Mission Board has been inaugurated and is maintained by the active cooperation of the mountain people themselves, and this is one of the reasons why the success of these schools has been so exceptional. There is a prophecy in the hunger of mountain youth for an education, which I may indicate by a brief story. Dr. White and Dr. J. L. M. Curry, were journeying together among the mountains. Said Dr. White: "It almost breaks my heart to see so many boys and girls here in the mountains who are fairly famishing with the hunger for an opportunity to get to go to school, but who cannot get it." Dr. Curry replied: "That is nothing to break your heart over. The thing that almost breaks my heart is to find outside the mountains so many boys and girls who are not hungry for the opportunities in education which are lavished upon

them." It is the prophecy of a time when these young dreamers of the hills shall be doing far more than their share to perform for society everywhere the tasks of fashioning the mind and spirit to higher and nobler ends than merely the material prizes of life. Little as the South may realize it, it has no latent human resources more full of promise for the future than is to be found in the red blood, the unjaded nerves and unspoiled souls of the youth of our highland country.

As to leadership. One of the reasons why cooperative effort is the best way of establishing and maintaining Christian mission schools for the mountain people, is that the isolation of pioneer life has afforded almost no training in cooperative community effort, and therefore no opportunity for the highland people to develop a broad leadership of their own. They have fine latent qualities for leadership, but they are undeveloped. A prime necessity is some method which shall put leaders from without at the service of these people, for the purpose of training a native leadership of their own. The mission schools are admirably adapted to this, though there has doubtless been some ground for the criticism that too many of the young men and women go into life and service beyond the mountains, and too few see the immense moral significance of a life spent in leading the people of their native hills into better and higher living. It will be a poor performance for these schools, if they shall exploit the mountain people for a leadership for service beyond, like modern denominational life has exploited the country church as a recruiting ground for men and women for city pulpits and pews and social tasks. The mountains ought to send out of their trained youth for the high and worthy tasks of society. But

first and chiefest emphasis must be placed on their developing a leadership with vision and force enough to do the tasks so urgently needed for their own people. Not enough emphasis has been placed here. The future of Appalachia lies mostly in the hands of those resolute native boys and girls who shall win an education fitting them for this leadership.

A vast reservoir of unclaimed idealism. The mountain school system of the Home Mission Board has been in operation less than twenty years, but that period has been sufficient to demonstrate that latent in the average highland boy and girl lie rich stores of unsuspected idealism. Also that when the dreamer awakens, he is exceptionally well equipped with the personal force wherewith to coin his dreams into concrete realities of high service. Our Baptist system of schools, according to a survey made two years since, has sent out 350 preachers, 200 lawyers, 225 doctors, thirty trained nurses, thirty missionaries and 2,500 school teachers. 3,000 have returned to the farms, 900 are merchants, forty are bankers and eighteen have become State legislators. Observe how large is the number who chose a calling that looks primarily to the service of society rather than to personal gain and comfort. More preachers and teachers are coming from these schools than from any other schools of equal grade and attendance. The reason is not far to seek. Mountain youth live near nature and where the heart more easily hears the voice of God. Inured to near-want, and reared to respect a man for what he is, instead of what he has, it is not hard for them, under the leadership of high-thinking and devout teachers, to see that the life that really counts for most is the life that helps most, instead of getting most for its own

gratification. And herein are the beauty and the glory of the fruits of our highland schools, which, in a day that is becoming more mad all the while in pursuit of material prizes, still come forth from the modest and unpretending life of the highlands to admonish men that there is something of immeasurably higher value.

Our system of schools. This chapter will not deal in detail with the great system of schools through which Southern Baptists are seeking to aid their brothers of the highlands. For the present purpose it will suffice to say there are thirty-seven of these schools, three being in the Ozarks. There are 200 teachers, a student body of about 6,000, and a property valued at about $700,000. At the head of this system is a man who in his own person is by far the most valuable single asset of this great system, Dr. Albert E. Brown, of Asheville, North Carolina, Superintendent of the Home Board's schools, himself a native highlander. The skill and wisdom with which Dr. Brown has for years conducted this difficult work and directed the channels of its expansion are beyond praise, and have won for him the unqualified confidence of the Home Mission Board and of all who have observed the schools and their work. Other denominations besides ours are also doing a fine work in mountain schools. The Presbyterians, both North and South, have been particularly active in this field, and the work of the Southern Presbyterians is at present growing. Methodists of the South are also conducting some schools, and Northern Methodists a few. Some other religious bodies conduct schools, and certain other highland schools are supported by non-religious organizations. The Southern Baptist system is reaching a larger number of the people than any other agency, and, by common con-

sent, is not surpassed, if indeed it is equalled, in its adaptedness to the needs.

Value of schools to the mountain people. What of the value of these institutions to the life of the highland country itself? As the system has hardly been in general operation more than ten or twelve years, and as social growth is necessarily slow, it is too early to take stock with the expectation of exhibiting the full fruition of the work. The thousands who have returned from the schools to their homes are the least conspicuous, but perhaps the most significant, contribution of these schools to the general weal. If there is an exception, it is in the 2,500 young people who from the schools have gone into the teaching profession, most of them in their own mountain country. The contribution of preachers and others to service away from the mountains has been invaluable. But I cannot bring myself to rank even this great service above the direct contribution of the schools to those ends for which they were primarily established and for which they are still being primarily maintained. It is a great thing to give a chance to youth hungry for improvement; it is a greater to train these youth to give their lives to the uplift of the disadvantaged people of their own highland country. This service promises less ephemeral repute in the mouths of men, but it is vital with the spirit of service which Jesus taught. Most of the young people have gone back to their homes, and the notable progress of the churches and of prohibition sentiment in sections near the schools testify that their influence is already being felt for social betterment, as do also the improvements which are being noted in many mountain homes.

The Story of a "forlorn joke." Yancey Collegiate Institute, at Burnsville, North Carolina, is typical of the mountain schools of the Home Mission Board. Even a brief story of it will be instructive. Superintendent Albert E. Brown, in making the first survey of the highland country for school locations, came to Yancey County. There were many people and they were poor, but they wanted a school. For years they had talked about and tried to start a school, but nothing came of it. Their hearts were right, but they were unaccustomed to co-operative community action. The superintendent talked it over with them. He found them dazed; the elusive school had become a kind of forlorn joke among the people. When Dr. Brown confided to a leading Asheville physician, who came from Yancey, that he was going to raise $3,000 in that county to start a Christian school, that gentleman laughed incredulously and told him that the only way he would ever get $3,000 in Yancey County to build a school would be to start "wild cat stills." At Burnsville was Mr. E. F. Watson, a young lawyer whom Superintendent Brown had once taught. Through him Dr. Brown got in touch with the responsible leaders. A campaign was launched and every church in the county canvassed for that nest-egg of $3,000. The people were skeptical about it and defeat was predicted on every side. Within a week, speaking an average of two or three times daily, Dr. Brown had secured half the amount. Within two weeks, enough was secured to erect a five-room building. The croakers quit saying, "You can't do it." They now said, "You may build a house, but you can't run a school." Heroic giving characterized the campaign. Men without a dollar gave a cow or a colt or a calf. Women, who had never seen a school such as was

contemplated, gave wool or chickens. Children picked up chestnuts or gathered medicinal herbs so they might give to the school. Such men as E. F. Watson, Ben Riddle, Wes Banks and Jake Sams backed up the superintendent with credit and help. The building was erected. On a small scale the school was started. There were still discouragements. But God blessed those good people in their heroic effort to go forward.

The rich fruition. They pressed on from that small beginning. Prosperity came. To-day the school plant at Yancey Institute is worth $50,000. The Southern Baptist women contributed $5,000 through the W. M. U. to erect and administration building in honor of Miss Annie Armstrong. The people gave $5,000 more. The administration building of the school is a credit to the whole highland region. There are now two dormitories for boys. One of these is so provided that the mother or some other member of the family can come with the boys and cook for them, in order to economize. The results cannot be detailed here of the good work of Yancey Institute. But they include a public school system in that section with far more capable teachers than formerly, better churches and church buildings and a demand for trained preachers, better homes, better living and many young people who have gone into the service of society in regions beyond. And the end is not yet; the work of Yancey Institute is only well begun. The courage, faith and devotion of Superintendent Brown, the devotion and consecrated determination of E. F. Watson, a manly Christian lawyer, deserve to be treasured in the history of that section as being central among the forces that turned its face toward God and outward toward the service of the needs of humankind.

Aiding a people to find themselves. Fundamentally the largest service the highland mission schools can render is to aid this great section of our people to find themselves in their twentieth century environment. That environment is quick with nervous haste and material improvement. Already it has shown that it will not even let the highlander alone in his quaint eighteenth century quiet. Defying the mountain walls, it is thrusting forward one railway after another into the very heart of the highlands. Ridges, peaks and coves, and the serpentine valleys and streams, have been unable to preserve the secret places of the skyland from the invasion of commercialism. The conquering outlander is after the wealth of coal and timber in the mountaineer's home country. With him the invader brings a new economic system, which promptly proceeds to tear up root and branch the whole ordered system of the highlander's life. Before this onslaught the people find themselves under the necessity of readjusting their lives. To this end their crying need is a competent and trustworthy leadership of their own. This they cannot hope to find in untaught preachers who journey once a month to preach at the little mountain church. Where may they hope to find it? The States which touch Appalachia are doing better, but still far too little, toward educating the highland people. Far and away the most hopeful and promising seminaries for training the needed leadership are in the mission schools in the highland country. This training will assuredly make for a more vital church and religious life. More and more, as the young preachers from these schools sense the heroic quality of the service, there will also be a direct impact from the schools on the efficiency of the churches in serving their communities. Already great good has been ac-

complished by the admirable Bible teaching in the schools and the training for church service.

As to vocational training. Vocational training is being tried out in various schools in the mountains. In our own Baptist schools beginnings of this kind have been made. Two of them have farms where lads are instructed in soils and in plant culture. Elsewhere the young women are getting some training in home making and in handicraft. At present Superintendent Brown is investigating the practicability of establishing a model country home at each school, in which the girls in relays shall have some weeks of training in actual home making. This promises to be of conspicuous value, for one of the least inviting things about mountain life has been the undue burdens and hardships borne by the women. It is eminently desirable that the schools shall by actual teaching and demonstration point the way to better conditions. All practicable effort should be put forth to enlarge the vocational element in the mountain schools. If some outlanders are suffering because they cannot see the value of anything which cannot be coined into money, many mountain people are suffering because they live so near the edge of actual poverty that they are without the means to set up the best material conditions for wholesome living. Economic improvement must go hand in hand with the enlargement of the mental and moral outlook. It would be well if there was at least some capable elementary training in farming and stock-raising in many of the schools. We are beginning to see that vocational training may be over-emphasized, but there is no danger of over-doing it in the highland country for some time to come. There is a crying need for more of it.

The Ozarks. The Ozark Mountains are in Arkansas, Missouri and Oklahoma. They are not so high as the Southern Appalachians, but are about one-third as extensive, and have about 1,500,000 inhabitants, practically all white, and most of them Baptists in religious faith. In general, their lives are conditioned like those of the Appalachian highlanders, and they exhibit many of the same qualities. They have suffered from neglect and from the remoteness of their country from the cross-currents of humankind. Like their highland cousins to the east, they have lacked for schools, for a vital church life, and for leadership. They have in not a few instances been without even a rudimentary provision for religious services. A few years since, on a Sunday evening at sunset, Dr. John T. Christian, then the Secretary of Missions in Arkansas, found himself in a little mountain hamlet, far from the railroad. There was no church in the place and the people were gathered in groups, loafing the time away. He found a stump for a pulpit, and began to sing. The crowd gathered and he preached. They besought him to stay and preach throughout their section, much of which they said was entirely without provision for religious service. Near this same place, but five miles from any church, the Secretary established a Sunday-school out in the open, which was soon attended by 150, most of them grown. In the Arkansas Ozarks the Home Mission Board is now aiding two schools for highlander youth, and in the Missouri Ozarks one. It is the beginning of a fine educational service for the Ozark mountain people, which may be expected to grow in influence and usefulness.

TOPICS FOR SPECIAL STUDY IN CHAPTER IV.

1. Give a survey of the chief groups in the South of neglected native population.
2. Describe the Southern Appalachian mountain country.
3. Describe the quaintness and sensitive independence of the highlander people.
4. Tell of his isolation and how he has learned to do without that which his own labor does not secure.
5. Give an estimate of his religious faith, his preachers and his churches.
6. Tell of the lack of leadership, and the hunger of the young people for an education.
7. Show how the Mission Schools supply the needs of the highlanders.
8. Give the story of a typical mountain school.

CHAPTER V.

A GOSPEL FOR A PROSPEROUS AGE.

An urgent need. In these times, every step we take seems to be dogged by new imperatives. In very weariness we resent the proposition to present a new problem. The pressure of life gives us a vivid understanding of the emotions which once drove men and women into monasteries and convents. My reluctance is the greater to invite the reader's thought to this subject, when I consider the impossibility of setting forth in the allotted space, even if I adequately understood, the ins and outs of the great theme, Man, Money and God. Perhaps a similar shrinking accounts for the small amount of preaching and writing on this subject. Yet a dazed silence affords no competent method for meeting the phenomena of the most rapid increase of wealth in history, in the wealthiest nation of the world. In 1892, I heard Dr. T. T. Eaton, before the student body of the Baptist Theological Seminary at Louisville, prophesy that the conflict of sin and righteousness would soon settle down to an outright grapple between God and Mammon. I pondered his words and wondered. I am wondering still, for what has happened is more staggering than even the keen mind of Dr. Eaton could well have conceived.

America's fabulous wealth. The mind grows tired trying to grasp the significance of the figures which set forth the wealth of America. A single billion of dollars is almost an incomprehensible sum. It amounts to $16.50 for every hour from the birth of Christ to the year of grace 1917.

From 1870 to 1900 the wealth of America increased almost two billions annually. From 1900 to 1904 it increased five billions annually. In 1912 our national wealth totalled $187,000,000,000. In a meeting of bankers and financiers in Atlanta, in December, 1917, it was asserted that the national wealth totalled not less than $250,000,000,000, while some of those present estimated it to be fifty billions more than that. If we accept the lesser amount, our national wealth has increased more than twelve billions annually for the past five years, and our present per capita wealth is about $2,500. The above equals the total combined wealth of Great Britain, Ireland, France, Germany and Russia, by the last available figures. The income from our farms, in 1917, was $21,000,000,000, and from mining and industry considerably more. In the effort to visualize the meaning of these figures, the mind sinks exhausted. The splendor and richness conjured by the luxuriant imagination of the author of "Arabian Nights" pales into commonplaceness before such inconceivable totals.

The South's ordeal of plenty. The South has shared in these increases. Starting from a condition of artificial but actual want, after the Civil War, and making small relative progress for twenty-five years, the rate of increase for the last twenty-five years has been striking and phenomenal. In 1917, our cotton crop was valued at two billions, and the value of all agricultural product was more than six billions, while our mines and industries produced more than five billions. These amounts combined, eliminating other sources of income, represent an average of more than $300 for every man, woman and child in the South. Our agricultural products were worth more than those of the entire nation in 1912, and our manufactures almost as much as

those of the nation in 1900. What do these incomprehensible figures mean concretely? It would take a book to tell in actual detail. During the Christmas holidays, in 1917, I made a visit to the old home place of my childhood. Turning my back on numerous automobiles to be had on call from kinsmen and friends, I walked with my nephew from the city of Anderson, South Carolina, out along the road, to see my dear old uncle, who alone of all those who made the environment of my childhood still remained in his home near that in which I first saw the light. We followed the old road, now a "national highway." The hills had disappeared from the road; the streams were bridged; the mud holes had dried up. We swung along on a smooth highway, standing aside now and then to allow a careering automobile to pass. Nineteen vehicles passed us on three miles of the highway. One was a horse-drawn carriage and contained Negroes, eighteen were automobiles, only three of them being inexpensive. In ten of them were whites, and in eight Negroes. Most of these people were farmers. On the return tramp, the darkness of a winter evening was closing in, and the automobiles were too numerous to count of the country people returning from town with the Christmas presents for their children. Those people owned their machines. Most of the Negroes had new machines, the speedy reaction of the black to the opportunity afforded by thirty-cent cotton. It was only an instance of the tendency of the Negro to imitate the white man, whose speed and greed for the good which money can buy has been so startling.

The poignancy of plenty. If one dares to say that there is a pathos in our platform of wealth, it is not that he hopes to catch the popular ear. To many his words will sound

as the insulated utterance of a fireside oracle, whom age or illness has kept from actual contact with the currents of life. And yet one must endeavor to speak the truth, and trust that God shall cause it to fructify. Let the reader think of the time of our post-bellum poverty, when the South's manhood rose superior to her adversities. We prayed God for temporal blessings that we might serve him therewith. A dominant and conquering North had no great opinion of us. Our poverty was patronized by the dull-souled many of other sections, who looked not upon the inner life of the people, but upon the outward. This unkind spirit of some who observed was blessed of God to the South's good. The people of this section bore their burdens, humbled their souls before God, and developed a gentleness of spirit which was worth more than all the billions we have now gained. Then heaven's windows opened. On a people chastened and refined by suffering was poured out wealth of which they had never dreamed. Wealth is a temptation and a responsibility. If we really had all the greatness of soul we believed we had, we would be able to show it by using our wealth for service, instead of spending it for power and pleasure. And here lies the poignancy of our plenty. O, merciful God, are we so weak, so dull of heart, so greedy of pleasure, that we shall forget thee, just so soon as thou dost remove from us the chastisements of the days of stress and want! If we are, our boasting is made void of the holy idealism and spiritual insight which we have claimed.

The temptation of wealth. The rate of the increase of our wealth is fabulous and intoxicating. It is as if God had determined to test man, whether it is ever possible to satisfy his heart by putting into his hands untold material

values. God has said that the life consisteth not in the abundance of the things a man possesseth, and that the possession of the whole world would be a loss if it should cost him his soul. He has declared that a man can not serve God and Mammon. Line upon line, precept upon precept, he has warned man of the folly of being dominated by things. All we have we hold as the stewards of his bounty. If this age shall sell its soul to Mammon, it can only do it by stubbornly taking the bit in its teeth and rushing blindly on, ignoring God's warning that the road leads over a precipice. Jesus said: "It is easier for a camel to go through the eye of a needle than it is for a rich man to enter the Kingdom of Heaven." His disciples were amazed at his teaching. It is evident that his warning was against the love of money and not its possession. The poor man who worships a single dollar is as much in danger as the rich who worships a million. But he is less likely to worship the dollar. "They that will be rich fall into temptation." Jesus pronounced woe upon those who trust in their riches. In the parable of the rich fool he shows what it is in riches that destroys the soul. He set forth that he came to preach the gospel to the poor. If fat-heartedness possessed men who have wealth, Jesus would find in the outcast and the lame and blind guests for the feast. If this seems a hard doctrine to the prosperous, it is yet no harder than that which we preach to all men. The price of peace with God is that we shall give ourselves and our all to God, forsaking every hindering thing. Heaven is for the poor in spirit, whether a pauper or a millionaire. It is not to condemn the rich; it is to wrestle mightily for the hearts of men against the snares of the devil, of which riches is one of the most potent.

The man or the dollar? Can an age which is almost obliviously absorbed in accumulating wealth be brought to feel the force of God's warnings about its dangers? and by prophets who, while they deal with spiritual things, are dependent for their material support upon such sparse portions of the mammon of unrighteousness as this same age shall deal out to them? The relation of capital and labor and of wealth and poverty, the problems of the distribution of wealth, of trusts and labor organizations, of the great unorganized public, which between the contending parties is mulcted of its dues, are questions too involved for treatment in a chapter. But there is a problem which outranks them every one, and which bears upon each. It is the comparative value of a man and a dollar, of the soul and Mammon. This is a problem for legislation, education, statesmanship. It is a tremendously timely problem for the pulpit and for the individual. This was the problem confronted by the rich young ruler who came to Jesus. President Edwin M. Poteat, of Furman University, whose utterances on the consecration of wealth have probably not been surpassed in force, points out that the young ruler failed because his religion did not get full expression in the field of his predominant interest. Our Lord's advice to him—"sell and give"— means this: You get on religiously only if you carry your religion into the field of your predominant interest. That young man was good and religious by all ordinary standards. He would be highly valued as a member of any of our churches. He prayed, went to public worship, and paid his part to maintain religious teaching, and to the poor. He kept his body and heart clean from the grosser sins of pleasure and appetite. Apparently his wealth had not intoxicated him

with a conceit of his power and superiority, else he would not have been doing so tractible a thing as listening to a preacher who was hated by the accredited ecclesiastical powers, nor would he have openly asked the Saviour for counsel. But Jesus saw into the man's heart. "Do you want joy in religion? You can have it, if you will bring the handling of your property under the restraints of religion." But when the young man heard, he went away sorrowful, for he had great possessions.

Stewardship. The dealing of our Lord with the young ruler presents the heart of Christian stewardship. This teaching is clear throughout the New Testament. It is that, when Christ redeemed us, he became Master and Lord of the life and all that appertains to life. Rich in the glory of heaven, he emptied himself and became obedient unto death; for our sake he became poor, that we, through his poverty, might become rich. Stewardship touches the heart and soul and body. It also touches our possessions. God gave them. He gave the sunshine and rain and soil fertility. He gave the health and brawn of body, and the mental ability, necessary to production, or trade and barter. He gave the ingenuity to make the machine and harness it to meet the needs of man. He made the steam and water power and electric current. The land is his. He gave himself to redeem the souls, lives and possessions of man. This teaching is so clear that there is no gainsaying it, but there are few of us who can set it forth without condemning himself. As these chapters were being written, the nation was giving to humanitarian activities which were to serve the needs of the American armies, as never before in our history. Compared with the past these gifts are wonderful. It is

well they are. The moral and physical weal of our soldier boys is beyond all price, and we cannot do too much. But the unparalleled gifts of the nation were a mere bagatelle compared with what it ought to give, if we really accepted the principle of stewardship. While these great gifts were made mainly to conserve the physical welfare of our armies, those which were given for definitely religious service among the soldiers and among the lost millions of our land and other lands, were in comparison pitifully, shamefully small. It was as if we would say: We must do our part to care for the wounded and to provide recreation and amusements for our poor, dear lads, so that they may live wholesome and clean lives, but as for their souls, which Jesus died to save, as for their hearts, out of which flow the issues of life—we are not sure about that. The very liberality of our gifts to the humanitarian causes of the war, worthy as they are, rise up to condemn every Christian man or woman who give nickels and dimes to foster soul-saving and dollars for providing for physical and mental needs.

Stewardship and Kingdom-building. The average bricklayer in America gets five or six dollars a day, while the average preacher gets $700 a year, or $2.50 per day. The average railway engineer gets about $2,000, while the average college professor gets less than $1,300, and those in Christian colleges less still. The average country church in the South pays about $100 to an absentee preacher for one Sunday a month (because it is cheaper than two Sundays), while the ignorant Negro farm hand gets about $300. The average member of our Southern Baptist churches gives about sixty cents annually to all classes of mission work, while—. But there is no secular interest small

enough for comparison with our gifts to Christian missions! The brilliant lamented Dr. J. V. Dickinson once reported a discussion he had with a Hardshell Baptist preacher on a train. The preacher declared that his people show up about as well in giving nothing to missions, in which they do not believe, as the Missionary Baptists do in giving only about sixty cents each to a world-wide cause in which they profess that they do believe. It means much to accept right principles, even if one is as slow as a snail in coming to live up to them. But it is impossible to consider the parsimonious support given to preachers and churches and to missions, by the millions in our country who say they belong to Jesus, without being almost appalled at the inconsistency of it. Small wonder that the world wags a skeptical head and sticks its tongue in its cheek. Many there are, who would be skeptical still if we should remove this stumbling block, but the obligation on us to remove it is none the less great. And the clear command of our Lord, which we have neglected or disobeyed, arises to rebuke us.

What real stewardship would accomplish. Christianity has been and is the salt which saves society. Poor and halting as has been the discipleship of many who profess to love Jesus, Christianity is the most potent force of uplift in the world. But when we consider the generations of Christians who have throughout their lives turned their backs upon the teachings of the New Testament about stewardship, it is to wonder that our religious progress has been so large. If a lame and halting service has done so much for the weary souls of sinful men, what could God's people not do if they would really serve God and men with their substance. Preachers could preach and

study, instead of making their living by the labor of their hands. God would honor and bless churches which ceased to discredit and dishonor the men who teach and lead them. God would call preachers from among churches which thus obeyed him and honored his ministers. Our Christian colleges would be equipped for a great service, instead of forever under the necessity of heroic appeals to ears which are not quick to hear. Our theological schools would have more money for their work and would have to double the size of their plants to accommodate the students who would come. Our Mission Boards would devote their entire energies to conducting their great activities and making them more effective, instead of nervously watching that at the end of the fiscal year they may not be unable to make the tongue of income fasten over the buckle of outgo, and thus jeopardize the confidence of the brotherhood in their administration! It is a pitiful thing to see true and godly men, entrusted to lead the work of the Mission Boards, periodically, under the apparent necessity of making the most urgent appeals they know how to make, lest there be a debt—a debt that will come, perhaps, because the average church member gave fifteen cents during the year to the cause, instead of twenty-one; that is, five war-time postage stamps, instead of seven! This world is never more in folly than in discrediting of vital power which is in the gospel of Christ. But the world despises men and women who are babies in character, and in the Christian stewardship many of us are still infants.

Preaching stewardship. I have no confidence in cheap and easy proposals looking to the development of our people in Christian stewardship. The one outstanding

thing we have done in recent years in this direction is the Laymen's Movement. Its Secretary, Prof. J. T. Henderson, oppressed with a sense of the immense educational task which he confronts, has found himself drawn more and more to educational methods. Thrilling speeches are fine. Southern Baptists till this day pin unusual faith to them, and have an exceptional number of men who can make them. But thrilling speeches can only touch the hem of the garment of this need. "My people perish for lack of knowledge." In stewardship, as in the general nurture of the new-born spiritual life, Baptists seem to have reached an impasse. Once the spiritual babe is born, we seem to have an unwarranted faith that he may be left to forage for himself. Tracts and newspaper articles are useful. But neither tracts, newspaper articles, thrilling speeches on big occasions, nor the annual campaign period of importunity of our Mission Boards, can do so great a thing as teach stewardship to 3,000,000 Southern Baptists. Nor, under existing conditions, may we hope that the preachers themselves will do it, in many of the churches. It is too ripe a fruit to be successfully developed under once-a-month cultivation, by a preacher who is supposed to look after many other spiritual needs in his far-apart hours of instruction. Moreover, some of the preachers will first need to be converted to the doctrine of stewardship. Still, we can succeed when we are ready to pay the price. But beware of the man who has a ready-made panacea. Character-building is slow and difficult. Mushrooms often grow over-night; hardwoods may take a century. A miner's shack may be erected in a few hours; it took many years to build Saint Peter's. Secretary Henderson has accomplished much by his ad-

dresses, but he soon saw that there must be something more substantial and abiding. In my work with him for some days in laymen's institutes, I found that he had adopted methods much like those of the Home Board's Enlistment men, and that they were bearing a large fruitage. But what is one man, what are twenty of our most gifted men, in the face of so immense a cultural need! Like the handful of Enlistment men, Dr. Henderson is, so to speak, a John the Baptist, crying in the tangled wilderness of our neglect, calling us to repentance by showing us that stewardship is a great doctrine, and that there is no fix-it-while-you-wait cure for an ill which is the fruit of generations of chronic inattention.

Slow teaching, fast age. The situation is that of untrained Christian lives in a day of marvelous progress, and in which science and learning are the handmaidens of dollar-coining. It is a situation of torpid Christian activities, resultant on a chronic lack of teaching, in a day when man to further his material welfare has made machines, speeded them up to the breaking point, and then tried to speed himself up to the same pace. Perhaps God intends to compel us to forsake our somnolent religious methods by thrusting it patently before our eyes that, if we do not more adequately teach men to know and do his word, he will forsake us. This dilemma actually confronts us. If the rank and file of our people shall move like the tortoise in their efforts to serve the spiritual needs of an age that is moving like an express train in material progress, may we not indeed expect that God shall reject us for other means of reaching men?

Have we a gospel for the prosperous? A gospel virile enough to reach prosperous people is needed in our day.

There is no inherent evil in wealth. Christianity fosters prosperity. It is not bad in itself; it is only dangerous, because man is inherently weak and sinful. If a man is genuinely saved from his sins, his wealth may become a power for righteousness. Now, we have a gospel for the troubled, for the worn and tired, for the weak and outcast. Thank God, we have! We shall always need it. If the millions of disappointed and anxious and grieved and discouraged, whose hearts cry out in yearning for help and strength and comfort in this day and in every day, had no one who could see and feel and help, when man's help does not avail, life would be a miserable, hopeless, worthless thing. But God wants all men to be saved. The atonement of Christ is for the prosperous man also. He may be full of the fret and worry of business. His heart may be foolishly seeking power and pleasure in his wealth. But his sins are not worse than other sins, except as we allow him to remain blinded to his higher interests. He has a heart that hungers. Are we strong enough to point out to a man thus insulated by affairs, that there is no real satisfaction in wealth except through service, and no availing way to the life of service except the way of the cross?

Where our mission effort stops. Many church members are little interested in missions. Some of those who are interested, do not seem to consider religious effort missionary unless it reaches down to help some one up from the gutter, or takes a pagan and civilizes him. It is easy to get money for the Indians, or to stir up people with the story of an unlettered mountain boy and his heroic struggle for improvement. But there is usually no thoroughfare when money is needed to bring Jesus to the knowledge

of the prosperous. Do we believe that the woman in the limosine and the man who radiates prosperity need Jesus? If we really love souls, ought we not to love them in proportion to their need? Their need is in proportion to the blocks which beset the way between them and Christ. If wealth is a more disastrous block, it calls for more love, rather than less. Christians never needed bigger hearts, a clearer vision, or more courageous purpose in missions than now, when many of our fellow countrymen have won the world's prizes only to find that somehow they do not satisfy the soul. But it will take a faith of real virility and depth to deal with such. If ours is weak and fearful, we shall fail.

Discontent.

"The lovely toy so fiercely sought
Hath lost its charm by being caught."

The sentiment of these lines not inaptly describes the undercurrent of discontent which is now in society. There is one whom we call Lord and Master who taught that "the life consisteth not of the abundance of the things which a man possesseth." But, though it shames us to confess it, relatively few of us have really believed it. With hungry desire, men have battled for possessions, spurred on, not simply by a wholesome wish to provide the things which are needful, while putting God's Kingdom even before these. Their imaginations have reached out after the power and worldly influence money gives, and the pleasures which money can buy. There is Capital and Labor, meaning the small percent of labor which is organized to meet organized capital. Together they make up less than five percent of our population. But they have an influence out of all proportion to their number. Capital

seeks to get a larger proportion of the wealth of the nation for its own uses; organized labor seeks a larger proportion for its brawn and brain. Both usually succeed beyond their just deserts, as compared with the great unorganized mass of the citizenship, who labor more than organized labor and who own more capital than the capitalists, but get relatively small consideration in legislation, having no bandit's bludgeon conveniently at hand wherewith to command it. There is enough for all, if we wanted to do right, and were ready to help each other, instead of watching each like a hawk for his own interest. With the exchanges and stock markets thronged with men who greedily, restlessly seek to shunt golden streams from the common wealth into their private pockets, without rendering a fair service to society for it; with Capital and Labor playing see-saw, each desperately trying to kick up his end of the plank; with phenominal, mind-paralysing wealth throughout the land, our nation has come into a condition of unrest and discontent which is pitiable and alarming, but not hopeless.

In the crucible. We pray God to take away from the earth the nightmare of war. May he speedily break down the wicked and greedy designs of kings and emperors, and set the people free. We believe that God will do it. But when these words were written it looked as if he would do it by putting our nation through the crucible of heart-ache and suffering. We would that this cup might be removed from us, but may it not be the hand and wisdom of God, sorely chastizing us for the greediness of heart with which we have sought satisfaction in our possessions, while all the time he was calling us to give our hearts to him! If the world ever had a convincing demon-

stration that wealth does not bring happiness, it has it in America now. Piles and piles of wealth are ours, but in his nervous haste to make money and keep money and spend money, the average American has found only a growing dissatisfaction. We wanted "to improve our condition in life." Well, we have done so. And now, heaven is no nearer, the heart is no fuller, love is no sweeter, and, alas! often the soul is smaller, its eyes suffering from a myopia which neither money nor opticians can cure. The possession of things kills desire. The possession of God and his Christ fills the heart and grows a soul-hunger for which there is unfailing satisfaction. But, gracious God in heaven, who among the cowards who haste after wealth and pleasure will believe it? Must each mortal man butt his own individual head against the stone wall of experience? Can none learn from the experience of others? What one of the mad, hurrying, speed-obsessed, money-getting, automobile-buying, pleasure-chasing, train-riding, globe-trotting, luxury-consuming crowd that surges and twists and hurries on, will stop from his wild career to consider? God will find a way to make us think.

A prayer for mercy and teachableness. Lord God of grace and love, look down upon us, thine erring children. We are prone to evil. With thy words before us, we are still often stubborn of heart and blind to their meaning. A feverish desire consumes our soul. Thou hast said that happiness is not to be had from things, but we have not believed it. We have taken the bit in our teeth. With greedy self-will we have speeded up the iron-hearted machine to make wealth, and then dedicated our own brain and body and nerves to an effort to keep up with the thing we made. Yet, in our heart of hearts, we confess

to thee that we have not found happiness in the absorption which has crept upon us. We hunger for that peace and that good which money cannot buy, and which cannot be locked up in strong boxes. Thou wast our God, in the days of our poverty and distress. Now, O Lord, hold on to us, that we may not become enslaved to Mammon. We thank thee for prosperity. But if we are so weak, so barren of spirit, so fat of heart that prosperity shall sodden our souls, take these possessions from us, we pray, that a worse thing may not befall us. Open thou the hearts of the Christian people of the South, that they may become stewards of thine, rendering unto thee and unto thy service the first fruits of their substance. Put heavily upon those among us of leadership and influence the conviction that we must nurture the people of God, to live for him and not merely to offer their naked souls, while carelessly remaining through life unnurtured babes in Christ. Make us worthy, we beseech thee, that our deeds may be of love and our substance accepted for service, and that our works may abide as gold and silver and precious stones. We ask it humbly in the name of thy Son, who emptied himself of heaven's riches, and became poor for our sake, that we might become rich in grace through him. Amen!

TOPICS FOR SPECIAL STUDY IN CHAPTER V.

1. Give evidences of the great wealth of America and of the South.
2. What is the New Testament teaching concerning wealth?
3. Give the Bible teaching concerning stewardship, and show what effect its general practice in the churches would have on religious life.
4. What sort of a gospel may we expect to be adequate for a prosperous age?
5. Show how and why all our present prosperity has failed to bring content and satisfaction to the hearts of men.
6. Does God purpose that the suffering of war shall win us from sinful absorption in the pursuit of prosperity?

CHAPTER VI.

THE IMMIGRANT.

An unparalleled people movement. The hegira from Europe and Western Asia to America for the last generation has been a movement of people such as the world never witnessed before. In its size and the distance covered across ocean wastes, the inundation of immigrants which has swept down on this country, has been without precedent. Sociologists, statesmen, and religious workers have puzzled over it. Religious bodies and missionary agencies have experimentally grappled with it, hoping they may learn how to Christianize and Americanize this inchoate mass. There is no time card to tell how soon we may expect these millions of aliens in our land to arrive at the terminal of real Americanism. Foremen in great steel mills, on railway construction or in the manufacture of garments, can estimate what they will get out of these old-world industrial adventurers; not so can the comparatively unorganized forces of religion and moral uplift tell what we may expect next year, or a generation hence, in their reaction on American life.

A question of statesmanship. The pessimist says the flocking alien spells the undoing of American religion and civil institutions, the driving out of the sacred traditions for which our fathers suffered. The optimist declares that the ancestors of all of us were once immigrants. He has no doubt that America can take care of all manner and kinds of strains that may come from immigration, or from

anything else. Somewhere between these two extreme positions lies the truth. It is proposed here to outline a few leading factors of the problem and to utter a true word concerning what we should undertake to do for the new-comers. I go this far with the pessimist: I am filled with amazement at the easy confidence of many writers and religious workers to the effect that America, apparently by some unspecified kind of good luck, may be depended upon to assimilate without deterioation unlimited thousands of people whose lives and ideals are utterly foreign to those of America. If the immigrant's improvement is to be accomplished only by the weakening of our country's religious and civic ideals, it will be to kill the goose that lays the golden egg. We cannot inspire and lift other people by permitting our own ideals and institutions to be water-logged, or by losing our identity in a vast inarticulate mass of polyglot peoples. Nor can the patriot forget that America has a duty to her own sons which takes precedence over any she has to masses of people in other nations, who wish to flock to our land for the money they hope to get here. Both patriotism and religion require that we shall conserve American standards, for America's own sake and for the sake of the world. Perhaps the World War and the threat that has come to this country from thousands of aliens here who would willingly have betrayed the country that has given them shelter and opportunity, will awaken us to some of the dangers in immigration. May it be so!

Some immigrant figures. During the last hundred years, 30,000,000 of these humble argonauts have left home and people and braved the ocean's expanse for the hope of good in America. Since 1900, 13,500,000 have come,

forty percent of the movement for the century. William P. Shriver, in "Immigrant Forces," says that for a period of five years, ending in 1912, thirty-four percent of the immigrants emigrated. If this average of departure has prevailed since 1900, the increase of American population from immigration during that period has been 9,000,000, nearly one person in every ten in the Republic. The report of the Commissioner of Immigration for 1917 called attention that the average influx annually for the decade from 1905 to 1914 was 1,012,194. The great war cut down the movement, so that there were only 298,000 in 1916 and 295,000 in 1917. The net increase from immigration for the three years ending in 1917 was only 392,000. The new literary test had been in operation only two months when the 1917 report was made. During those two months, 391 aliens were excluded through the application of this test. The exclusions do not measure the significance of the test; to do that we would have to know the number restrained from coming because this test would confront them.

Who the immigrants are. Up to about thirty years ago, most of the immigrants were from northern Europe. They were English, Scotch, Irish, French, Dutch, Germans, Scandinavians. Since that time, and especially for the last twenty years, the larger number came from southern and southeastern Europe. The Italians, Russians, and Greeks, and the Austro-Hungarian peoples, show up in bewildering numbers. These are not the racial strains which made America. Their standard of living is lower. Religiously about two-thirds of them are nominally Roman Catholics, though there is a considerable Protestant element from Hungary. The great majority of the incomers are of

the peasant class. America has no native population analagous to the European peasant. Though they congest the tenement district of our cities, nearly all of them came from the soil. Usually the peasant was indigenous to the land. Disadvantaged by heavy taxes and an oppressive overlord system, the peasant of Europe often lives on land where his people have taken root through generations. This fact suggests a certain stability. It will be well if some of this may be persevered in America, where even the sluggish immigrant becomes nervous and mercurial with the leaven of our speeded-up civilization. The immigrants are the best and strongest specimens of the social stratum from which they come. The weakest people of a class are not those who break away from the trammels which bind to try their fortune in the far unknown.

Why they come. Once the Pilgrim Fathers and others came to America's unsubdued wilds to find religious liberty. That was long ago. Few come now for political or religious liberty. The magnet that draws the mass is American money. Poets have told us how the statue of liberty in New York harbor inspires the poor immigrants, as their vessel approaches the land. It is a pleasant picture. We wish it was true. It is true, however, only for the exceptional man. Most of them know next to nothing about this country and its people and care very little. They have heard of America as a place where one picks money from the trees, where millions may be made. A large proportion of them expect to return to their former homes to enjoy the fortune they hope to make here. About one-third of them actually do return. There are some immigrants who come with a desire to become citizens of America, because of the great measure of human

rights to be enjoyed here. But we need not shut our eyes to the fact that the great mastering motive behind the movement is the selfish motive of gain. There is an element among them who hold our institutions in a positive dislike. Among the large number of Russians who seemingly expected to cure their country's ills by speech-making, following the overthrow of the Tzar, some of the most vociferous were men who had returned from America, and who derided the idea of setting up a government as imperfect as they say ours is.

The immigrant and industry. The immigrant nearly always finds his place in industry. Naturally he takes the jobs at the bottom. He constructs most of our railways, makes most of our clothes, does most of the hard work in steel and iron mills, and digs most of our coal from the mines. He leads in smelting copper, refining oil, and making furniture. A survey which has been in great vogue in this country, declares that he manufactures ninety-one percent of the cotton goods. Of course this is untrue, since about fifty percent of the cotton goods are made in the South, and not one operative in thirty in the Southern mills is a foreigner. The survey evidently took no account of Southern mills. Southern readers of Northern writers on American problems have learned that they must correct many statements which refer to this section. This particular error has been sown broadcast among students of the immigrant problem, and until now I have seen no correction of it. The great industrial zone of America is in the North and Middle West. If the student will draw a straight line from the southwest corner of Illinois northwest to the national boundary, passing just west of Minneapolis, and another line from the starting point to the

Atlantic coast, passing between Washington and Baltimore, he will include to the north of these lines eighteen percent of the national area. In 1910, this territory had 46,000,000 people, about half the population of continental United States. Three-fourths of the foreign born people of the country are in this territory, where they form the mud-sill of industry. In the same section are thirty-two cities of more than 100,000 population. Many of these cities were built by industry, and the foreign quarter, with the problems of congestion, of health and moral sanitation, presses for adequate treatment in every one of them.

The South and the foreigner. Rapid as is the industrial development of the South, the immigrant is still in a peculiar sense the problem of the North. At the same time, there are nearly 4,000,000 foreigners and children of foreigners in the South, a larger number than the religious bodies of the South have yet demonstrated their ability to Christianize and Americanize. The religious forces of Northern denominations are grappling with the needs of the immigrant more vigorously than we of the South. Baptists of the North are particularly active, but not all the saving agencies combined are sufficient to show that American Christendom is fully awake to the responsibility and opportunity which the immigrant brings. In the coal mines of Kentucky, Virginia, and Tennessee; in the mines and cities of Missouri and Oklahoma; on the rice farms of Arkansas and the sugar plantations of Louisiana; on the plains of Texas; in the oyster and fish business of southern Mississippi; in Tampa, Pensacola, Key West, Norfolk, Charleston, Baltimore, Birmingham, New Orleans, Memphis, Galveston, San Antonio, St. Louis, Louisville, Southern Illinois, El Paso, and New Mexico,

there are foreigners by thousands who need the loving ministries and teaching of God's people. That the massing of these hundreds of thousands of immigrants in the industrial centers is a menace to the moral, political, and religious life of the country only an incorrigible optimist will deny. Unhappily the incorrigible optimist has more vogue among us than he deserves. At his best, he keeps people feeling good so long as their house of cards stands, without any ability to help when it falls. At his worst, he prevents men from safeguarding against peril by keeping them from seeing it. "But these immigrants furnish labor to develop our resources," says the economist. "Besides, it is cheap labor." Precisely! In saying which the economist has set forth perhaps the chiefest reason why it is so difficult to get men to think and act sanely about immigration. "These millions," says the religious enthusiast, "are our opportunity to save the world at our doors." He speaks truly. But to continue to speak thus, without seriously seeking to put forth effort adequate to meet such great needs, is to suggest an effort to save the immigrant by words and theories. It will require deeds to save him, great deeds inspired by the love of Christ.

The religion of the immigrant. Most of the immigrants have been brought up in a ritualistic religion, which has made it difficult for them to find Christ as a personal Saviour. Tens of thousands of them have a form of godliness without its power. These are often as much in need of Christian teaching and aid as are those who have no religion at all. Others, whose religious connections were evangelical, need to be brought into identity with the religious life of their new country. There are not a few immigrants who have come from pagan countries, and

who bring their religion with them. There are said to be on the Pacific coast 150,000 immigrants from eastern Asia. Buddhists claim to have seventy-four temples in America. In order to adopt this Oriental pagan faith to American people, the Buddhists have appropriated the tunes of Christian songs, as, "Oh, for a thousand tongues to sing my Holy Buddha's praise." With Los Angeles as a center, the Buddhist priest and his helpers regularly visit eight missions. Seventy-five American women were counted at service at one of these missions, their limousines waiting outside. The Hindus and Mahommedans are also seeking to set up their religions in America.

Foreign Missions at our door. Spokesmen for American missions have often insisted on the greatness of the opportunity the immigrants afford us to do foreign mission work in our own country. This emphasis cannot be made too strong. Until American Christian bodies come to do more than they have done for the new-comers, it will be evident that the emphasis is not strong enough. The American Missionary Society states the case thus: "The greatest Foreign Mission land on the globe today is our own America. Here we do not go in search of millions; the millions come to us. We are not compelled to learn their language; they are anxious to learn ours. We are not obliged to conform to alien customs; they are here to adopt ours. We are not a little group engulfed in hundreds of millions; we are the majority. These strangers are cut loose from their native governments and religious customs. We are not compelled to uproot and displace old established beliefs. This is the great open world field for propagating Christian faith." In a missionary meeting at Canton, China, there were fifty Chinamen who were

engaged in Christian work as native preachers, of whom it transpired that twenty-five had been converted while in America. Ng Poon Chew, editor of the Chinese daily paper of San Francisco, recently visited his native village in China. A Christian from American teaching, he explained Christianity to the people. In the temple where the idol of his ancestors stood, he told the idolators of the true God and of Jesus Christ, his Son. The people heard gladly and in two days the seven hundred families composing that community destroyed their idols.

What we are doing for foreigners. Methodists, Presbyterians and Baptists are each doing something to evangelize and Christianize the foreigners in the South. Our Baptist effort engages about sixty workers, of whom twenty are co-operative missionaries among the Texas Mexicans and ten are co-operative missionaries in Louisiana among the French-speaking population and the Italians. The other workers are teachers, pastors, port-workers, and mining town missionaries. The teachers are at Norfolk, Tampa, and El Paso, and in South Louisiana. Teaching is combined with what may be called deaconess work by women missionaries in Southern Illinois and Oklahoma. The pastors are in foreign communities in Missouri and Alabama, Illinois and Texas, and at Tampa, Florida. The largest local effort of the Board for foreigners is in Tampa, among Cubans and Italians. There are here two missionary pastors and eight women teachers. The port work makes the strongest appeal to the imagination, and for years the Home Mission Board has had Miss Marie Buhlmaier, a gifted and consecrated woman, at the Baltimore port, whose untiring activities have been of great aid to many hundreds of the needy and often helpless

immigrant arrivals. While the lady is indefatigable in her deeds of kindness, by her words of loving instruction she leads many to find the Saviour of souls. The work of the teachers is not so dramatic, but, along with missionary pastoral service, it is invaluable in turning whole immigrant communities toward religion and toward American ideals. The foreigner service of our Home Mission Board is conducted by consecrated and devoted men and women and its successes are large and gratifying.

The churches and the foreigners. In addition to the direct value of the service rendered by the Home Board missionaries, is the encouragement it gives local churches to look after the foreigners in their own communities. There are in our towns and cities hundreds of churches near which live a number of foreigners. Though these groups are often too small to justify sending a special worker, the aggregate number of people in them is much greater than those who are in larger colonies. These lonely people are more easy to reach than they would be if they had around them a community of their own people. It is a service which our churches can render and in doing which both the foreigners and church would be helped and strengthened. Much as we need an increased support of our organized mission work, perhaps we do not need it quite so much as we do an awakening of each church to its obligation to save and build up the people in its own community. It will not suffice for the church to establish a mission school in a shack in some obscure corner. If it has not something vital of itself to give, it will fail. But the humiliation of even such a failure, might be a wholesome first step in many a church toward the time when it shall wake up to understand the spiritual benefits which

come from going out into the hedges and byways and compelling them to come in.

To sum up. The immigrant lacks much of being the chief mission problem in the South, but he is a far larger problem than we have shown ourselves prepared to care for. We do not know what will happen in immigration after the World War is over, but the conflict itself has shocked into an awareness of danger some of our complacent opportunists. There is ground for hope that the selfish forces which have wrought for unrestricted immigration will not be able to have their own way in the future as they have had in the past. The immigrant is our responsibility. We must Christianize him and Americanize him, or he will become a sinister threat to American religious institutions and democracy. The tens of thousands who are ever returning from America to the ends of the earth, make a foreign mission opportunity in America, such as never came to any other country. The apparent indifference of many of us to the unmatched opportunities thus afforded, is not encouraging, to say the least. Does it not amount almost to a confession that we do not feel that we have a religion which is able to save men and send them out as evangels of salvation? It is a symptom of a weak faith, from which we should humbly seek a cure. If we are to hold our country for Christ, and if we are really to send the gospel out with saving power into the sinful and needy world, we must save the foreigners who come to our country. As never before, we are now emphasizing strategy in religious effort. Here is strategy so simple that all may understand its value, and large enough in promise to profoundly impress every sincere Christian, whose heart is open to see the truth and to

perform the doing of it. Here is an opportunity to evangelize the nations which never before came to a people. If we are zealous for the coming of the Kingdom of our Lord among men, we will gladly give ourselves to a service which promises so abundant a harvest both in America and in other lands.

TOPICS FOR SPECIAL STUDY IN CHAPTER VI.

1. Show that immigration is a question of Christian statesmanship.
2. Describe American immigration in terms of racial origin and numbers.
3. Discuss the motives which bring the immigrants, and indicate the large part the in-comers play in industry.
4. Describe immigration in terms of the religions brought in, of the influence on American Christianity, of the Foreign Mission opportunity their coming affords.
5. Discuss what Southern Baptists are doing for foreigners, and the obligation of local churches to them.

CHAPTER VII.

THE REVOLT AGAINST DOCTRINE.

Intolerance, in new robes. In this age a small group of men, making a noise out of all proportion to their number, professes great tolerance in religion. Its confidence is in its broad-mindedness. Faith was counted to Abraham for righteousness. The token by which the spirit of our times would challenge heaven's approval is not faith, but an extravagant liberalism, which often makes a virtue of tolerating what God condemns, and of discrediting those who hold strictly to the teachings of the Bible. These men have tolerance for every religious faith, but bring to bear concentrated intolerance on those who stand boldly for the faith and teachings of the gospel of the atoning Christ. In business, politics and social life they reserve the right for each to think and choose for himself; else he might run athwart the faith of his neighbor. Particularly he must not teach the faith he has learned from the New Testament, lest he should offend others who do not accept all of it as he does, or those who accept none of it. For this reason these men with great hatred hate doctrinal teaching, and boldly seek to justify their hatred by making such teaching appear odious. One may contend for his views in temporal and selfish concerns, but not in the concerns of the immortal spirit; that would be bigotry. You may believe anything or nothing, but you must not teach against even the most subtle and destructive errors. If you did, you might run athwart the sentiments of other men, and these "advanced"

thinkers will not allow that in religion, though it is all right in any other zone of life. This, if the reader please, is a glimpse of the devil of intolerance in his new, angel-of-light robes.

The new "tolerance." Only at the peril of his soul and of the souls of all whom he influences, may the child of God silently acquiesce in this fair-seeming creed of tolerance. For one thing, the aggressive campaign through which this creed advertises its professed virtues, should make one suspicious. The Spirit of God works more quietly. Its wonderful popularity with the world is also an illuminating circumstance; the world knows its own. True religion does not laud its virtues nor belittle others, but this modern gospel of tolerance does. It attributes to unoffending Presbyterian elders, Methodist stewards and Baptist deacons motives of narrow hate and of sectarian bitterness toward each other, which those faithful men never conceived. With them it includes the half-paid preachers, who for Christ's sake are giving their lives in the battle of God for the fortress of man-soul against the cunning wiles of the devil. Though ready to rail upon men whose shoes it is unworthy to loose, the new toleration suffers from a lapse of memory when there is some real case of intolerance to report. It speaks softly or not at all about the horrors of the inquisition conducted by the Roman Catholics in the Middle Ages. In newspaper, pulpit and magazine, and on the platform, it is unable even to see the present machinations of Rome in America, much less characterize them for what they are. That would be "bigoted." But it is apparently not so to caricature and falsely malign good men and Christian bodies, whose loyalty to Jesus Christ and his teachings hinders the full fruition of the new toler-

ance. The bloody persecution of a crude age is discredited. So the devil of intolerance, through progressive phases of hypocritical pretense, has adjusted himself to the new environment. Look for him in the smooth-tongued and plausible advocate of a larger liberality and tolerance. Tolerance is not large enough to suit him so long as men continue faithfully to hold to the doctrines of sin and repentance and salvation through the atoning blood of Christ, though they may hold forth at liberty on the brotherhood of man. The more human fellowship is magnified the better, if in doing so men are led to forget Jesus and the Cross. The devil is in favor of any good thing that will make men forget the best. He is content with any gospel that does not ring clear on the meaning of the Cross. "Liberality" suits him better than bloody persecution if it hides Christ more effectively from the hearts of sinners. The most cunning wile of the devil in our day is this sleight of hand by which he has, so to speak, become the presiding officer of a world-commission for the abatement of religious prejudice.

The lion preaches tenderness to lambs. Bigotry and intolerance deserve to be destroyed, but when the lion begins to admonish lambs against cruelty, even lambs may be excused from hiding away from so strange a convert to tenderness and love. There is something wrong when many who have most ignored the Christ, God's greatest and chiefest expression of love, in the name of love and liberty chide for bigotry and hate those who have humbly and sincerely, if imperfectly, surrendered themselves to the love and mercy of God. To illustrate: Even the most guileless and least subtle may be pardoned if they distrust and wonder when the hierarchy, with nearly every page of its history stained

with the blood of the martyrs, sets up in America a "commission on religious prejudice" to foster good will and tolerance among the religious bodies! The Saviour has said, "By their fruits ye shall know them," but our tolerant age would not have us call attention to fruits of deceit and spiritual treachery in powerful quarters. Our age cries, Peace, peace. The devil of intolerance in order not to be without a job has arrayed himself as an angel of light, and many there be whom he is deceiving in his new role as the chiefest sponsor of liberality.

Paul, as a witness. There are modern advocates of soft-spoken tolerance toward Antichrist teachings, who, under the cry, "Back to Christ!" are seeking to discredit the witness of Paul to the character of Christ and to the sacrificial offering which Christ made. They would like to be able to get rid of Paul's manly defense of a pure gospel and his insistence that it shall be preached, but while men still hold on to God and his revelation they will hear Paul rather than his modern detractors. Paul loved men. He wrote to the Thessalonians (1 Thes. 3:12): "The Lord make you increase and abound in love one toward another and to all men." But Paul clearly set forth that Christian love must exhibit itself in something more honest and manly than man-pleasing and flattering words. To the Thessalonians he wrote: "We were bold in our God to speak unto you the gospel of God with much contention." Contention! If there is any one thing the modern spirit cannot tolerate in religion, it is contention for the truth. Any contention, all contention about religion is taboo. The truth is fostered by discussion in any other realm, but the modern spirit of tolerance is madly intolerant toward such discussion in the realm of religion. There must have been

prototypes of the modern intolerant sponsors of toleration, for Paul adds to the words quoted above, "not as pleasing men, but God, which trieth our hearts." According to the Apostle, the precept to love all men was consistent with faithfully contending for the faith once delivered to the saints. Elsewhere Paul writes: "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." In matters of form and custom he gladly became all things to all men that he might win them to Christ. In matters of principle, of teaching the revealed will of God, he declared that an effort to please men by softening the truth of God and failing to bear testimony to it would be tantamount to turning his back on Christ. Intolerance has no place in religion. Neither has a cowardly refusal to testify to the truth of Christ, in order to please business associates, or further social or political reputation, or secure the applause of the world. It is a far call from the stake and the wheel, where martyrs of the faith gave up their lives for the testimony of the faith, to the soft-spoken and specious pleas of the present-day liberalist. But it is the same old devil of intolerance, leagued with seven other devils and clad in shining garments to please the modern eye. If the reader desires proof, let him consider the fanatical hatred which many of these "tolerant" persons exhibit toward a faithful teaching of the truths of the New Testament. A toleration which is born of the love of Christ is not of the kind which sneers at and caricatures any honest and faithful effort to teach and obey the revealed word of God, whether that teaching agrees with what men say and want or not.

"Will not endure sound doctrine." "For the time will come when they will not endure sound doctrine; but after

their own lusts shall they heap to themselves teachers, having itching ears." These words of Paul have had many a fulfilment, but none so impressive or so general as at the present time. In the Dark Ages of Europe, a corrupt Roman Catholicism dominated the religious world, and the faithful preachers of a pure gospel hid in corners and caves. But that dark spectacle is less impressive than the situation to-day, when enlightenment and civilization have spread among the nations. Now millions have an open Bible, and evangelical faith has spread among multitudes. It is exactly in this day of the greatest apparent opportunity of Christianity, that the world is witnessing an unprecedented revulsion against Christian doctrine. Not a few learned men and also many of the unlearned have developed an almost violent antipathy to the very word doctrine. Romanism, that historic hierarchy which binds the faith of the people to such interpretations as it chooses to ladle out to them, beholds this unspiritual ferment among the freer evangelicals, and chuckles in unholy mirth, congratulating itself that it, at least, holds its own in such old paths as it has made. Rome declares that the boasted liberty of the evangelicals is merely a destructive license, and points with a satisfaction which it does not try to disguise at what it dubs the speedy breaking down of Protestantism. We need not be much disturbed at the prognostications of the priests; but what shall we do with the patent facts that confront us? That secular newspapers and magazines should set themselves against any Scripture teachings upon which all the professed followers of Christ are not agreed, is not surprising. It is only an exhibition of intelligent selfishness, which easily passes current with the unthinking for a commendable liberality, and wins the advantages of the favor thus

gained. Nor is it surprising that the sinful world should stumble over the differences between Christian denominations. It is one of the most patent excuses it can discover, and its removal would only make room for another. The surprising thing is the superficiality which some religious teachers exhibit in capitulating before this liberalistic spirit of the age, the full fruition of which would be the surrender of the atoning sacrifice of our Lord Jesus Christ.

Will not have the atoning Christ. These false faiths are more numerous and successful to-day than at any former time. Though some of them use the broad spirit of the day as a springboard from which to project themselves into public favor, every one of them has its own system of teaching to which it requires assent. Or, if its basis of appeal is an anarchistic revolt against all authority, it is as intolerant of those who contend for right authority as the narrowest sect which ever excited its derisive contempt. Except Holy Rollerism and Romanism, practically everyone of these false faiths agree, in one thing: They agree that they will not have Christ, the Son of God, as the atonement for sin. Holy Rollerism is a gospel of ignorance and emotion, thriving mainly on the prejudices of the people, but it does not repudiate the efficacy of the blood of Christ. But Unitarianism, Mormonism, Russellism, Universalism, Christian Science, Emmanuelism, Theosophy and New Thought, and the "New Religion," which was announced by a learned ex-president of a highly celebrated American university, are a unit in rejecting Christ as Saviour and Lord. Everyone of them makes some kind of place for Jesus in its system, no two of them agreeing just what he was, but they all hate the sacrificial atonement, and with one voice cry out that they will not have the crucified and rejected Christ as Saviour and Lord.

Antichrists. The Scriptures teach that (I John 2:18) there are many Antichrists, and they tell how we may know them. I John 2:22: "Who is a liar, but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son." 2 John 7: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist." Antichrist is whoever or whatever denies the deity and sacrificial atonement of our Lord Jesus. It is beyond the scope of this discussion to try to throw light on the Second Coming of our Lord. But it cannot fail to impress thoughtful Christians that there are more Antichrists springing up in more unsuspected quarters to-day, than ever before, and that the Scriptures warn us that this is an omen of the last days. 1 Tim. 4:1: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" 2 Tim. 3:13: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." It may not be agreeable to an amiable optimism to have thrust upon its attention the evidences of an increase of Antichrist teachings under the guise of religion. But, if there are many among us who do reprobate any honest effort to present the facts on this great basal doctrine, however unpleasant they may be, this will in itself be a startling evidence that we have reached the age when "they will not endure sound doctrine." In addition to the roll of particular Antichrist sects which I have called, and which might easily be lengthened, consider the significance of the fact that many of those who profess the name of Christ are becoming more concerned not to differ with each other, than they are to be loyal to Christ. Consider the amazing sweep

of social service propaganda in recent years, and what it means that many a pulpit is becoming a more expert voice on a moral and physical clean-up program, than it is on men's hopelessly sinful nature, God's holiness, and Christ's sacrificial love. Consider how the devil took social service, a good thing, and made it more damaging to real spirituality than bar-rooms and brothels, by getting good people so busy with secondary benefits, that they forgot to hold up the God-appointed and only availing source of all spiritual good. Consider how in Germany, under the astute guidance of its ruling class, a whole nation has for a period of years been deliberately educating itself away from the Christ, because it could not otherwise be so callous and brutal and cruel in war as it had determined to be. Consider the ceaseless clamour in America for a formal Church Union, led mainly by religious groups which have the most signally failed to hold up the sacrificial Christ before the people. This clamour, almost without exception, proves its insincerity by deliberately confusing Christian unity, which is needed, with Church Union, which would be an unmitigated curse, if acquired at the sacrifice by even one of the participants of any of the doctrines of the Book. Consider the angel-of-light plausibility with which these strategists set about breaking down the contents of the faith of the people in the name of brotherly love and efficiency, and how blinder than a bat they are to the awful lessons of history on this matter of an ecclesiastical autocracy. A fair valuation of such indications as the above can hardly fail to convince the student that our age is gravely beset by danger from false faiths.

The leaven of science. Modern science has not established any facts that discredit the Christian religion. It

has made discoveries in the realm of matter which have greatly changed the conditions of life, but neither its X-rays, its microscope, nor its hypothesis about the origin of life, have been able to uncover the secrets of the spiritual realm. Science has neither disproven or proven the facts of the spiritual life. By his wisdom man does not find God. But the false assumptions of some scientists have demoralized the faith of many, and the fruits of scientific discovery have so enlarged the reach and power of our material life that only a virile Christian life can hope to dominate it for good. The chief contribution of science to the present spiritual crisis, declares Bergson, the French philosopher, has been to enlarge the reach of man's body. Telescopes and microscopes have increased the power of our eyes. Telephones have stretched our hearing to some three thousand miles. Telegraphs have made our voices sound around the earth. Locomotives, automobiles, and steamships, better than seven-league boots, have multiplied the speed and power of our feet. French big guns have elongated the blows of our fists from two feet to twenty-five miles. Man never had such a body since the world began. The age of giants had nothing to compare with this. But man's soul—there the failure lies. We have not grown spirits great enough to handle our greatened bodies. There lies the secret of the deep discontent in our times, which physical comforts and intellectual advances are powerless to prevent. This is the womb from which are born many of the false faiths of our day. Christian faith which was so weak it did not do as it should its saving work in a far less intense and absorbing world-environment, becomes frightened and discouraged when confronted by tides of worldliness many times more powerful.

Religious quacks see their opportunity; Antichrist sets himself forth in various fair-seeming embodiments. The power of the omnipotent God is available for the churches, if they will claim it through faith, and in this power they can overcome. But we must have this power in great measure. The innermost necessity of mankind is a spiritual life which can handle our new scientific acquisitions. Our deepest need is a new access of spiritual vision and power. Without it we are utterly undone.

The faith that saved us. The South has been freer from the scourge of false faiths than other sections of the country. Almost entirely its people have been led to Christ by the evangelical bodies. With certain other bodies strong in a few Southern States, the Baptists, Methodists, and Presbyterians have been the outstanding religious groups which led the people in every section of the South. Differing at understood points between themselves, each of these three groups has not failed in the South to hold up the crucified Christ as God's sacrifice for sin, the only hope of the redemption of the souls of men. This faith has been the more easily safeguarded in the South through the failure of alien immigration with its strange and variegated creeds to come to this section in large masses. Perhaps this sense of safety has in part been responsible for the lamentable neglect of Baptists and Methodists adequately to nurture in the Christian life a large proportion of the masses they have evangelized. They have not failed with holy passion to testify that Jesus is the Christ, but they have largely done so after the insufficient manner of the once-a-month pioneer church. But life has become tenfold more intense in the environment of the

church, and new and strange currents of thought are battling for acceptance. Even in the remotest community, the voice of the Russellite and the Mormon and the Holy Roller is heard, and the theology of the magazine and the Sunday supplement has penetrated. Also the multiplication of means of intercommunication has brought into the quietest nooks the yeast of the world. As usual, the first forces which have come are largely flotsam and jetsam. The faith which saved the South and made life pure and sweet was the doctrine of sin and of the atoning blood of Christ. The men who preached it sometimes used their pulpits as forums from which to excoriate each other's alleged doctrinal infirmities. To-day we complacently congratulate ourselves that we do not preach against what we believe are the errors of others, while some of us work overtime to exalt human fraternity. As between the gospel of our fathers, with their infirmities, and this gospel of human love and fellowship before humble repentance before God and obedience to him, if we had to choose either, we should choose that of our fathers. Their gospel saved souls. The new gospel, moving heaven and earth to save lives, but neglecting the one dynamic of God which can save either a soul or a life, makes a fair show in the flesh but really fails in all.

Where we are weakest. The weakest point of evangelical religion in the South, as it confronts the false faiths which would mislead and destroy, has been in its failure to project a program of church service and life adequate to save the lives, as well as the souls, of the people. Ours is a dynamic age. People want to do something. In every realm but the religious, we have wonderfully accelerated the pace. But the rank and file among our church members

have not been so nurtured that the religious life is capable of the larger outlook and the intense service which would match the world about them. Our danger is that in a do-much age, our people, with a do-little religious life, will become restive and be captured by the first blustering and pretentious preachment which promises to do more than the churches. Baptists and Methodists, before God, are largely responsible for the success of Holy Rollers, Mormons, Russellites, and other false sects in the South. The people accepted Christ under our preachers, and we left them unnurtured, particularly in the rural districts. Therefore they became food for the first plausible peripatetic vender of strange doctrines. If we had taught them, it would not have been so. It is not that we need with unfruitful clamor and bustle to urge our people to do more religious work. We just need, line upon line, precept upon precept, to teach and nurture the new life of the convert, so that he shall not be blown here and there by every wind of doctrine. If we shall plant the seed and cultivate the crop, the harvest will come, manifold. But so often we have planted the seed and left them to fight unaided with briars and grass and noxious weeds.

Unionism. Church Unionism by its own motion would never qualify as a false faith. Perhaps it gets its greatest satisfaction in the thought of its imposing show of breadth and charity. From superior heights it can look down upon the various Christian bodies and label their peculiarities, as having risen for lack of its broad and deep understanding of truth. There is danger that the people on whose faith Unionism makes its attack shall be confused by its brave and plausible talk. If they are, it will lead most of them, not into Unionism, but into giving up their

church allegiance altogether. Strange to say, much as the Unionists appear to know, it has not seemed to dawn on one of them that the success of their theory would be the destruction of the faith of many. This obtuseness alone should make sensible people fear the doctrine of Unionism. We need more Christian unity, but it is as far as the poles from Church Union. There is another difference not dreamed of in all the philosophy of Unionism. Its failure to make this distinction convicts it of being an advocate of a party, instead of the sponsor of a principle. The spirit of Christian unity makes one respect the convictions of his brother in Christ, instead of cultivating movements and uttering words the purpose of which is to belittle and make untenable and contemptible all he holds from which the crowd differs. After all the fair show of plausible words, the first Christian body is to appear which has shown itself willing to give up a single article of its belief for the sake of union. When one does appear, it may be time for us to have more respect for and patience with the Church Unionists than they have yet shown themselves to merit. Church Union by elimination and compression would offend the consciences of millions of God's people, and open wide the door to unbelief. Christian unity by inclusion and comprehension we have now in spirit, though the Church Unionists loudly deny it. We are warranted in looking upon this preachment as a vehicle of confusion and of minifying of the inviolability of a "thus saith the Lord." So far, it is not only the friend of every false faith, but is in itself false to the faith.

Salvation by syndicate. Those who fan the fires of Unionism are busier to-day than ever before. They think they see in the World War the opportunity to rout de-

nominationalism. Nearly all the money for the co-operative welfare activities among the soldiers is coming from the members of the Christian denominations. But there is no squeamishness of conscience on the part of the Unionists against using the power this money gives as a means to discredit the denominations. Unionism usually does not even treat the Christian bodies with the respect to call them denominations. It better likes the belittling flavor of the words "sect" and "sectarianism." Bishop Warren Candler, of the Southern Methodists, recently wrote an article to show that salvation by syndicate is doomed. It would be doomed, even if it succeeded. Its effort is not to bring the inner life into reconciliation with God, but to build up an imposing syndicate of the religious forces of the world. Its success would impress the world with its might and power; it would be an eye-filling achievement. But this kind of impression never has led and never will lead a single soul to God. The success of this embitious scheme would make American Christianity as devoid of power as is that of most of the European countries, where immense energy has been spent on trying to secure and maintain a single ecclesiastical machine. Unionism would reduce all religion to a subjective and senseless sentiment. Virile sentiment is called into existence only by some truth, to which it more or less accurately corresponds. And its force is in exact proportion to the power of the belief from which it springs. In the leveling down of belief to which Unionism is of necessity committed there could not but come a bankruptcy of noble sentiment in the soul. When men suppress their religious convictions with the hope of getting together on some platform of sentiment, they will find nothing on which to stand. On the

other hand, they are the most religious who most earnestly maintain definite principles of belief in God's revelation. Concerning this Bishop Candler says: "This explains why the most vigorous Christianity in the world is now found in the United States, where the most energetic denominationalism has prevailed from the foundation of the Colonies. In Europe all sorts of schemes of uniformity have been enforced, until there are to-day in our country representatives of European countries who confess that the lands from which they come are spiritually bankrupt, and they are begging the American churches to help them lest Christianity perish from among them. The result might have been expected. The suppression of individual belief in order to preserve a monotonous conformity has paralyzed faith and quenched the zeal by which Christian effort is quickened." Unionism holds forth on the wastefulness of "sectarianism." Granting that there is some wastefulness, from the standpoint of the standards of syndicated efficiency in business, it is yet true that the submergence of all the churches beneath a flood of incoherent sentimentalism would be far worse; it would be ruinous. The Christian family is indefensible from the standpoint of the efficiency expert. But it would be an ominous day for America when our people should give up their homes for the more economical apartment houses. There are values of soul and heart which are not set down in all the figures of the efficiency man. To put out of existence or even to discredit the churches of Christ, which have put America ahead of all the world as a Christian nation, for a huge ecclesiastical apartment house, is a proposition, monstrous and abominable in the sight of God and devout men. It lends itself admirably to the purposes of the various Anti-

christ movements of our day. But there are indications that this scheme will be even more relentlessly pressed in the next few years than it has been until the present. The people of God should fortify themselves for the conflict. The denominations will not come through it without the loss of some whose religious convictions are weak, and who are infatuated with the bigness and plausibility of the Unionist scheme.

"After the World War." Unionism makes hay out of whatever grows or happens under the sun. It was inevitable that it should have an on-the-spot interpretation of the World War to prove that the troublesome denominations are done for. The Germans do not find more evidences that their enemies are whipped than Unionism finds that denominationalism is dead. Like the Germans, Unionism seems obtusely aggravated when the enemy, whom its sophistry has proven defeated, still persists in living and fighting. The Unionists are now saying: "When this war is over, denominationalism will be dead. The ex-soldiers will not ask what you believe, but will remember what you did or did not do for them at the front." Hearty recognition is here given to the importance of the Christian bodies serving the spiritual needs of the soldiers. We sincerely rejoice and devoutly give thanks at the indications that they will be safeguarded and aided as few troops have ever been. But if the future of religious belief is to be determined by what the soldiers say when they come home, and if what they say is to be determined by how we have ministered to their physical welfare and comfort at the front, it affords the best chance the devil has had in our age to ensnare in sin's net the headstrong, fair-show-in-the-flesh religionists of our day. All the devil will have to do, is to encourage

some smart sect, that has more cunning than godliness, to do more for the welfare of the soldiers than others. This sect may reject the sacrificial atonement of Christ and feed the poor lads in the trenches on cheap heroics about their sufferings being of like value to those of the Christ, but if it helps our boys in their material needs, they will, forsooth, make its religion theirs and the world's, after the war is over! Unless true religion and the spirit of Christ shall desert this world, the religion which will stand the test after the war is that which shall, in war and in peace, at the front and at home, obey God and magnify the crucified and enthroned Christ! If men are so blinded that they cannot and will not see him who died for our sins, but only his humanitarian works, it will indeed be time for denominational systems built up around Jesus as Lord and Saviour to give place to a Unionism which puts the verdict of ex-soldiers before the response of the conscience to the revealed will of God. If, indeed, we shall have to face this colossal folly after the war, let every true child of God gird his armor on and be ready to stand for Christ, against the subtle wiles of the devil.

Superficial testimony. The sons of America had not been long assembled in the army camps at home and in France before the public was given repeated testimony to the effect that the religious workers among the soldier boys were not able to accomplish anything preaching the old doctrines of grace. And the reports which discredited the usefulness of the New Testament doctrines invariably set forth that the human fellowship of the religious worker and the humanitarian services he rendered, did accomplish great and good results. This insistence, in connection with religious war work, that the power of the gospel is in good

deeds, rather than in reconciliation with God through the atoning blood of Christ, bade fair to force speedily a clean-cut issue between salvation by environment and salvation by faith. The various Christian bodies in America, by the President's order, have done their work in the army through the Y. M. C. A. The Y. M. C. A. leaders are on record as being in favor of the principle of denominationalism, which is here practically identical with the principles of faith in the New Testament doctrines. By far the larger number of persons who contributed the great sums of money for the use of this institution in army welfare work, are members of the denominational churches. If they thought the Y. M. C. A. would countenance a propaganda to discredit the preaching of Scripture doctrines, their zeal for its welfare work would greatly abate. Since the leaders of this agency are on record as favoring the denominational principle, it would seem that they would be anxious to correct insistent rumors, in connection with religious efforts in the army, to the effect that the power of the doctrines of the Bible is dead, when offered to a soldier. The teaching concerning the suffering and enthroned Christ is a doctrine, the great basal doctrine. For a church or other organization, responsible for religious effort, to allow to go unrebuked rumors of the worthlessness in its efforts of the doctrine of the Christ, is to lend itself to the work of Antichrist. Editor Z. T. Cody, of The Baptist Courier, on this point writes: "In religious work the worker gets what he gives. If the worker is a deeply spiritual man, who loves Christ and most earnestly believes in Christ's salvation, he will find depths in men that will never be found by a worker who has a shallow religious nature and who has no doctrinal convictions. The man who has a cigarette

religion finds a cigarette religion in others. The man who has found peace in Christ finds in men a response to that great reality. We must bear this in mind when we read the testimony of any religious worker as to what our soldiers take to. Those religious workers who are earnest, evangelical Christians bear a very different testimony as to what is going on in the minds and hearts of our soldiers."

Testimony which is true to God and man. It is true that the testimony of a religious worker who does not know Christ, may he not be expected to tell of the hunger of men's hearts for salvation. Such are blind guides; it is to be expected that they shall give testimony only to such values as the world and Christians hold in common, and not to those which are distinctly Christian. The boys of our country had been in the camps of the army less than nine months when these words were written. But there was already competent and abundant testimony that the young soldiers were susceptible to the gospel story to a degree which was the delight and the marvel of practically every minister of Christ who spoke before them. Many thousands of them made a profession of faith and united with churches, who had seemed indifferent to the appeal of Christ under ordinary conditions. Their guileless simplicity and patent hunger for a foundation on which they could rest their hearts, were even the means of converting some preachers, who had allowed themselves to fall into the husk-feeding spirit of their lukewarm churches. Mell Trotter, the well-known entertainer, carried with him on an itinerary of the camps a male quartette. At first these fellows sang the gay and flippant songs of vaudeville. The great crowds before them sat unmoved. Then, by chance, they sang a simple gospel song. A great wave of

feeling visibly swept over the gathered crowd of boys; they were melted and spellbound. After the performance, some of the men asked the musicians why they did not sing more of the gospel songs. Mr. Trotter told this story publicly, and declared that never after that did either he or his singers throw away their opportunity on merely entertaining, which was so ripe for deeper and better ends. Groups of soldiers off duty were seen to go into a movie show, where the usual love story was being depicted, only to get up and come away after a brief sitting. One of the camp pastors followed up three of four of these, and asked them why they left. "Mister," said one of the boys, "we don't care anything about all that make-belief stuff. We are lonely, and we want somebody to talk to who can help us." Such testimony is abundant from camp pastors, showing that, so far from the superficial devices of humanitarian kindness being all the soldier boys want, their hearts are exceptionably tender and open to deeper approach. The Church Unionists appear to have great hopes that the World War will be followed by that formal ecclesiastical union of Christendom which has so persistently disturbed their dreams. Unfortunately for the reputation of their cause with men and women who really know the Saviour, they seem to have allied themselves with those humanitarian forces which do not pretend to preach the reconciliation of the sinful soul of man to God through the blood of Christ, and still others who openly disavow the supernatural in religion. On the other hand, the Christian bodies, which they have sought to discredit and belittle, are afresh humbling themselves before God and his Christ. This fact is an additional suggestion that there is in denominational liberty that which pleases Christ, while the

appeal of Unionism is displeasing to him, though popular with unregenerate men.

A "New Religion." Observing the rationalistic tendencies in certain educational circles and the increasing vogue of the evolution theory among some who had been drinking at the poisoned fountains of German learning, a certain old man in America hastened to announce the advent of a New Religion. As the utterance of a private individual, the conceit and bombast of this deliverance would have brought upon its sponsor only contempt and derision. But the announcer of the New Religion is the ex-president of a great American university. True, the Scriptures declare (Jer. 29:14) that the wisdom of the wise men of this world shall perish, and (1 Cor. 1:21): "In the wisdom of God the world by wisdom knew not God, for it pleased God by the foolishness of preaching to save them that believe." But why should not the learned in books and strange sciences be better able to measure and know Almighty God, than the mere unlearned man? is the foolish thought of the world. So we have the spectacle of this aged familiar of strange lore announcing a New Religion which shall conform to the yardstick of man's scientific learning. Instead of this exciting pity and laughter, it is taken seriously by many, affecting and weakening even the utterances of some pulpits. The New Religion is a religion without authority. It sets aside the Bible as the inspired Word of God. It refuses to believe in the deity of our Lord Jesus. It denies his virgin birth. It is monotheistic, Unitarian. It denies the priesthood and heavenly intercession of Christ. It rejects the doctrine of original sin and ties its faith to the theory of evolution and rationalism. More than all else, it rejects the cross of Christ, through the cruelty and

mystery of which our sins are atoned. It makes much of love, but is in hopeless darkness as to the meaning of that passage (1 John 3:16): "Hereby perceive we the love of God, because he laid down his life for us." Not to expound the New Religion further, it is Antichrist, dressed up in the decorous and self-complacent robes of skeptical human learning. Like the Pharisees of old, it is not averse to its saving virtues being known by the commonality, but its favored habitat is the scholastic shades, and, thank God, its dignity and lack of passion that humanity may profit by its wisdom, makes it count little as an active propaganda, except when sensational Sunday supplements and a few pulpits, which do not know the Christ, pass its message of spiritual barrenness on to the people.

Unbelief in institutions of learning. Too somnolent and dignified to carry its empty gospel to the masses, the New Religion is doing business more than our people realize in not a few educational institutions. With worldly wisdom the New Religion has understanding. Are not the graduates of the colleges to have unusual influence in shaping the opinions of men? If we can take Christ from them, will they not take him from the hungry-hearted, unlearned masses in the market place? The South has been freer from atheism than other sections, but latterly the poison of rationalism and evolution has percolated into not a few Southern colleges and universities. Not even the Christian schools, which have back of them religious bodies that would certainly, if they knew, scourge every professor from his place who would teach contrary to the Christ of God, have had altogether an easy time in safeguarding the class rooms from the miasmatic utterances of teachers who have been contaminated by the rationalistic and evolutionary

imaginings of the New Religion. The thought of our Christian bodies in the South is so patently opposed to rationalistic teachings from the professor's chair, that an infected teacher cannot remain, once he is discovered by the people who maintain our Christian schools. It is unethical for a man to teach that which would undermine the very foundations on which the school is built, though many a rationalistic teacher is so sure that he has ultimate wisdom in trust for the benighted that he forgets all ordinary ethical standards, and becomes a traitor in any Christian school. It avails nothing for one of these to declaim about the right of a teacher to teach the truth, wherever it leads. Our denominational schools give all possible liberty to teach the truth, but they are in bondage to Christ. For a professor, on the strength of the evolution guess, which has been discredited by the scientists themselves from nearly every angle of its claims, to demand freedom to put his puny wisdom against the Christ of the word of God, is absurd, ridiculous and contemptible. Though some of our Christian schools have had to do with rationalistic teachers, it is my grateful belief that, as a rule, they are free from this subtle curse. But our people should courteously but frankly and firmly let faculties and trustees of these schools understand that they must positively hold to the supernatural in religion, and avoid teachers who are infected with rationalism. It is with no purpose to attack State-controlled and other non-Christian institutions that I call attention that in these schools, along with some men who are devout Christians, there are others who make a god of the sciences they teach to the discrediting of the God of revelation. It is tragic to think of the unformed minds of young men and women coming plastic into the fashioning hands

of one of these professorial skeptics. Moreover, if the taxpayers, who in the Southern States are in the large majority of cases Christian men, really sensed the significance of the poison which some of these men are dispensing to the future leaders of the land under the label of scientific learning, they would seek and find a way to put a quietus upon such teaching, or else would warn our people against these institutions as against a plague.

The assassination of a soul. A young lady came to an evangelist of the Home Mission Board and said: "Dr. Blank, I am drawn by your appeal, but I am all torn to pieces in my belief. Once I believed the Bible, which my mother taught me. I do not now, and I am greatly distressed. Throughout my course of study at a State college I have been drilled in evolution. I have accepted its teachings and I believe it, because my professors have over and over assured me it is true. I cannot reconcile it with my old faith in God. It don't help me and its pompous negations leave me tired and hungry, but it is all they have left me." That professor had done his best to assassinate a soul and had apparently succeeded. It is appalling to think of the devil-work which such complacent vendors of learning are permitted to do. The South has had a signal victory over the curse of the saloon. Bad as is the whiskey demon, ten institutions training the brightest minds of the land to feed on the husks of infidelity and rationalism will do more to damn the South than any thousand bar-rooms that ever sapped the manhood of the country and turned men into besotted beasts. Not in gaudy red, but in the robes of an angel of light Satan does his most astute work to destroy souls.

Salvation by environment. Salvation by environment is social service gone to seed. I have before me a book on Home Missions. The thesis of that book through about 200 pages is that the new Home Missions is to sanctify the dipping vat and chase to their ultimate lair the various noxious germs that jeopardize the health of the human body. Not once does the author say that the new Home Missions must bring lost and sinful men to accept the sacrificial offering of Christ for redemption. Such a writer, who Athenian-like, spends his time "in nothing else, but to tell or hear some new thing," might possibly say, if cornered, that salvation by grace was to be taken for granted. But this is the one thing of all things under heaven which can never be taken for granted. God has ordained to save men by the foolishness of preaching the crucified Christ, and they are born again. In grace, as in nature, not to provide the conditions under which life reproduces itself is to have no life. Salvation by environment is concerned with what it calls the "practical" in religion. It has small patience with the supernatural. It cares little about the worship of Almighty God, but coolly asks: "What is God good for?" Like the crowd who, in the hope he would provide unfailing provender for their stomachs, wanted to make Jesus a king, the advocates of salvation by environment want only a utilitarian God. Well, the true God refuses to be used. Jesus refused every effort of men to use him for their ends. Men may harness the forces of nature, but they cannot harness God, even for the most seemly humanitarianism. They must worship him with the whole heart or be forever separated from him.

Social salvation. Elsewhere reference has been made to the phenomenal growth of the social gospel in this country.

Within a few years, scores and scores of writers have set forth their views in an unceasing stream of books, each contributing what he considered his own special thought to the progress of greater social service. Some ransacked the Old Testament and ran forthwith to the band-stand in the market place and shouted that the sacred books of the Jews had social salvation as their prime object and a spiritual religion only as a secondary object. With a microscope they collected the comparatively few words and acts of our Lord that seemed to look primarily to environmental improvement and raced posthaste to publisher and pulpit to tell about it. Though these advocates, as many others, found the churches and preachers the easiest mark at which to cast the stone of criticism, and promptly set about doing it, they hardly had more haste in heralding the millennium which awaited the social service quickening than many of the preachers themselves. Some are crying: "Christianize the social order!" meaning that men will evolve into godliness, if we will clean up the environment for them. Others cry: "Socialize Christianity!" meaning that the pulpit and church must become expert "dividers" of property among men, which Jesus refused to do. But our Lord said: "Except a man be born again he cannot enter the Kingdom of God." Herbert Spencer said: "There is no political alchemy by which you can get golden conduct out of leaden instincts." A nice fresh coat of paint on the pen does not change the nature of the pig it contains. Shall a preacher be interested in the community welfare? Certainly, but the greatest service he can possibly render is to bring wrong-hearted men to Jesus. Shall he not stand for prohibition and other moral reforms? Yes, always when they are distinctly moral reforms. But in the pulpit his appeal

must be to conscience and principle. It is not his function to lead in executing a community clean-up, but to preach a gospel which will make men who will do it.

Discredit those who disagree. Unionists, evolutionists, and rationalists in religion have much in common in their attitude toward those who hold strictly to the doctrines of the Bible. They all assume that they live in an atmosphere of superior breadth of view and knowledge, from which they can look down upon and compassionate persons who believe something definitely concerning God's revelation to man. This arrogant assumption comports poorly with the charitable liberality and breadth which these gentlemen claim. They smile with favor upon the weakest neophyte who adopts their doctrines of doubt, but brand as narrow and non-thinking all who do not accept their dogmas. This pose serves well before the world, but it absolutely negatives their claim that they live in on high and dispassionate plane of love and untroubled reason. Since when have supercilious sneers and lofty assumptions become the earmarks of intellectual breadth and spiritual elevation? This intolerance on the part of the self-advertised exponents of tolerance should not intimidate any child of God. The world will give vogue to this veiled spirit of persecution, for the world knows its own. Christians should meet this, not by an effort to please the world through forsaking the truth, but by diligently studying to know the truth of God, to teach it to others, and to exemplify it in their own lives. Before me is Rauschenbusch's "Theology of the Social Gospel." This leading exponent of salvation by environment tells of a farmer who swore an oath because the city authorities got after him for selling impure milk. The farmer's church excluded him, says

Rauschenbusch, not for the dirty milk, which might kill babies, but for swearing. Upon which basis the writer condemns the man and the church. The reader can imagine how the average audience would be swept by this. The unthoughtful would rail on the church for a "dead orthodoxy" and for indifference about clean milk and all other devices for cleaning the material side of life. But this would be absolutely unfair. The public has only recently been taught about deadly germs. Though this is not their main business, the churches are learning about them more rapidly than most other agencies of service. But this church had learned that God requires a clean heart, and that profanity is a sign of an unclean one. It did well to discipline the offender. But social gospel radicals and other enemies of the supremacy of the spiritual in religion are ready on the minute to take any snap judgment to condemn the Christian bodies. Let no true child of God be disturbed. Those who would discredit the religion of Jesus Christ, as it has been taught and exemplified by the churches of Christ, are doing the work of Antichrist. The churches are imperfect, but men who bring a general and railing accusation against the bodies which have through the generations kept the light of Christian faith burning in human lives, by that very act show that their teachings are unworthy of respect.

TOPICS FOR SPECIAL STUDY IN CHAPTER VII.

1. Show some of the inconsistences of the new gospel of "tolerance."
2. By Paul's teaching, and by their tendency to minimize or deny the deity of our Lord, show that teachings of liberalism are Antichrist.
3. What leaven has science furnished?
4. Discuss the kind of faith which has sweetened and purified American life.
5. Discuss Unionism, its proposition of "salvation by syndicate," and its prophecy concerning religion after the World War.
6. Discuss the "New Religion," and rationalistic and evolution teachings in colleges and universities.
7. Discuss salvation by environment and the effort of its advocates to discredit churches that preach salvation by grace through faith.

CHAPTER VIII.

FALSE FAITHS AND OTHER FOES.

Romanism. Romanism is a religious autocracy. It believes that it represents God on earth and that no other religious body does. Its astute organization is built up around an infallible pope. The hierarchy has only anathemas for all other religious bodies. Everyone of them it classes as heretical, whose followers are to be scourged from earth just in proportion as it gets opportunity and power to do so. As a Christian system it encourages the worship of saints, and especially of the mother of Jesus. It denounces the right of private interpretation of the Scriptures, and in countries where it has the right of way keeps the Bible from the people. Its gospel does not rest on salvation by faith; it makes a large place for the merit of good works. Through all this clutter, a soul under Romanist leadership has a difficult time in trying to find Jesus the Saviour. In truth, the multitude of them are cut off from the living Christ. But it is as a political system that Romanism is especially out of place in America. It is a religio-political autocracy, seeking to become dominant in a country whose most sacred traditions and ideals are those of democracy. By secret diplomacy, by intimidation and threats, Romanists take unfair advantage when they can, in the way of governmental patronage. Romanism seeks to corrupt and does corrupt the press, to such an extent that, even in the South, where the Catholics are a mere urban handful, many of the daily papers advertise the hierarchy and keep their mouths closed about Romanist political per-

versions, while the evangelical bodies, which number twenty to one, as compared with the Romanists, get scant consideration. This speaks highly for Catholic astuteness and discreditably for Catholic principles. Through the same unscrupulous shrewdness the agents of the hierarchy are prostituting the moving picture shows to their purposes. Protestant patrons of these shows, who throughout America outnumber Catholics five to one, must have their sensibilities and sense of justice outraged by the pictured piety of priests and nuns wherever these vehicles for vatican dogma can be lugged in. Openly and everywhere Rome fights the American public school, without which this nation could not endure as a democracy. Rome knows her autocratic pretensions could not live long in the American atmosphere, if Catholic youth were educated alongside of the children of their fellow citizens. She wants to control education in order to saturate youthful minds with her discredited autocratic ideas, which belong to the Dark Ages. Because of its great strength, its unscrupulous methods, its astute cunning, and its announced ungodly ambition to make this democratic nation dominantly Catholic and autocratic in religion, Roman Catholicism is probably the most dangerous foe of American liberty to-day. We ought to try lovingly to teach Roman Catholics the truth. Many of them are ready to accept it, and Christian patriotism of America should set itself sternly against the insolent political assumptions of an organization which, notwithstanding its amazing record of blood and persecution in history, arrogantly claims to be the one and only true spiritual guide of mankind.

Mormonism. If there is another religio-political organization in the world from which Romanism could learn

something new in the autocratic control of a religious group, that organization is the Church of Jesus Christ of Latter-Day Saints. Salt Lake City, Utah, is headquarters for the Mormons. Like an octopus this religio-commercial autocracy spreads its tentacles over the Rocky Mountain States. It either has the political control or is a sinister balance of power in Utah, Montana, Wyoming and Idaho, while it is also coming into influence in Arizona and New Mexico. In Chattanooga it has Southern headquarters, from which its elders are working throughout the South all the while. They have churches in every Southern State. Mormonism is a species of paganism. The Bible and the Book of Mormon it claims are the Word of God. But the Bible revelation was made to meet needs in olden times and suffers from the mistakes of translation, while the Book of Mormon is modern and, though it was juggled to an amanuensis from behind a curtain by the founder, Joseph Smith, who said he got the stuff from certain golden plates, yet the Mormon book is in our own tongue. It has not "suffered" from translation. Moreover, the Mormon leaders claim to get "up-to-the-minute" revelations of inspired truth, whenever they are needed. Practically, the President of the Mormons outranks the Bible in authority. The Mormon hierarchy teaches and secretly practices polygamy, though to get Statehood it solemnly promised the United States government to give up polygamy. It sets forth in its sacred writings its purpose to overthrow "republics and kingdoms" by fire and sword. It has many gods. Adam is the god of this world. It baptizes for the dead and is devoid of spirituality. It seeks financial power and is winning it rapidly, with the tithes of the faithful as its commercial nest-egg. A bronze statue of Brigham Young, in front of

the Eagle Gate in Salt Lake City, has its back toward the Mormon Temple and an open palm extended toward the bank on an adjacent corner. It is a fine unconscious impersonation of the attitude and spirit of the Mormon hierarchy toward financial and commercial power.

Russellism. This false faith is known by the name of its founder, "Pastor Russell," a man whose wife got a divorce from him on statutory grounds, and who was engaged in sundry questionable financial operations in New York and elsewhere. Among its clutter of false teachings, Russellism sets forth that when Jesus died on the cross he ceased to exist. His body disappeared, probably in gases, says Russellism. After three days, God caused him to be created again as an invisible spirit. Before his death, Russellism says, Jesus had only ordinary human nature. He became partaker of the divine nature for the first time after his spirit rose from the dead. When Christ appeared to his disciples, it was in a body created especially for that occasion. Salvation is purely a matter of personal merit. Everybody will have a "second chance" after death. If any are so confirmed in wickedness that they do not want to be saved when the "second chance" is offered, they will have the privilege of being forever blotted out. This system is a mass of Antichrist teaching, from beginning to end. The above is enough to show how utterly destructive it is to spiritual life. It takes away the Christ of the Bible, discounts salvation by faith, and encourages men and women to live in sin in the belief that they will never suffer for it. It is glad tidings of great joy to every robber and adulterer and murderer. This system is being spread among the people in the South by the broadcast distribution of tracts, by lectures in cities, and by newspaper

advertisements. A reputable newspaper ought to be ashamed to take such an advertisement. It has not only ensnared many in remote communities, but has won adherents in the cities. There is not a more destructive heresy in the world than this system. That it has made so much headway reflects on the adequacy of teaching in our pulpits and on the efficiency of our missionary impact on the life of the South.

Holy Rollerism. Like practically all the false faiths, Holy Rollerism, or Sanctificationism, seeks converts not so much among the lost as among the members of the churches. In fact, the Holy Rollers are sometimes called "Come-Outers." In one vital respect, this system is less ruinous than most of the false religions which afflict the people. It does not reject the doctrine of Christ. It is a faith of emotional excesses and depends for its vogue upon the ignorance and emotional excitability of those to whom it appeals. Baptists and Methodists have much to their credit in the South. They have done most of all that has been done to evangelize and Christianize the masses of our people. But the easy successes of the frenzied efforts of Holy Rollerism are an incontrovertible evidence that these two bodies have not done their duty in instructing the people in religion. If the reader wants an experience which will make him feel like weeping over the failure of our Baptist system to nurture the masses of the people in the Christian life, let him go into one of the Holy Roller meetings and observe how, under the spell of the incoherent exhortations of the preacher, the poor people become mesmerized and succumb before the sway of his delirium. These men profess to have more religion than any of the evangelical churches, which they roundly de-

nounce for worldliness. They offer their almost maniacal earnestness of manner as evidence of their superior piety. Following their preaching, many poor men and women swoon or cry out in pitiful groanings, or "speak with tongues." There is competent evidence in my possession that gross immorality is often associated with the Holy Roller worship, which is not surprising to a student of the psychology of emotion. The outstanding lesson of these excesses is one of reproof to the evangelical religious bodies which have had the following of the people. It is a stinging rebuke to us to consider that we have so neglected to teach the people in the South, where God has placed them in such easy access to the Baptists and Methodists, that they can be misled by the first ignorant religious charlatan who comes along with a fervent appeal. If we had half done the service of teaching which God committed to our hands, there would be no open door for such false teachers. Our failure to instruct the people is a tacit invitation to every false religion in the land to have its try at winning them.

Christian Science. Christian Science, so-called, is the religio-medical masquerade of a woman, who was married three times, and perhaps four. The first husband died soon. The second, after a number of years with this female revealer as his consort, sought and secured a divorce. The third died, according to the wife, only after she had twice brought him back from death. Equal though she claimed to be to Jesus Christ, she seems to have failed on the third resurrection of the third husband. Much married as Mrs. Mary Baker Glover-Patterson-Eddy was, she disapproved marriage in her system of mental healing, which she gradually de-

veloped the monumental hardihood to set forth as a religion, revealed from heaven. She says: "Is marriage nearer right than celibacy? Human knowledge inculcates that it is, while science indicates that it is not." This woman's pretended revelations are not only un-Christian, they are anti-Christian. A few quotations will do, though many could be given: Eddy—"There is no matter;" Bible—"In the beginning God created the heaven and the earth." Eddy—"Man is incapable of sin;" Bible—"All have sinned." Eddy—"Man is never sick;" Bible—"They brought him all sick people." Eddy—"There is no death;" Bible—"It is appointed unto man once to die." Eddy—"Jesus is not the Christ;" Bible—"Who is the liar but he that denieth that Jesus is the Christ?" But why should people who are capable of reasoning at all be asked to follow the blasphemous and pretentious allegations of this woman, whose system has rightly been called an advocacy of mental assassination. She died herself, and still her dupes continue to meet on Sundays in the so-called churches of the cult and read alternately from the Bible and her "Science and Health" book, which these pitiable people reverence as the Bible. They do not preach; Mrs. Eddy saw to it that her jargon-book should be the great thing in the pulpit. They read that. They read the Bible alternately with her book, pretending that her talismanic formulas of pretentious words and foolish sentences throw light on the meaning of the Bible. Surely there is an amazing effort to get away from Christ when people, usually women, who know enough to go about without a guardian, are so devoid of sense on religious matters and so ignorant of the Bible teachings, that they will swallow whole the presumptious nonsense of a woman whose own personal record was such that it

cannot bear close scrutiny with any hope of remaining above suspicion. There is some evidence that we have passed the crest of the wave of psychological mania which has swung so many people, usually otherwise harmless, into this haven of cheap superstition and ignorance. If we could sense the suffering of the little children alone, whose superstition-crazed mothers have let them suffer and even die without medical attention, while they recited the parrot-incantations of that woman about there being no pain and no sickness, it would fill us with unspeakable horror and loathing.

Weak-kneed preachers. I have no sympathy with those who would bring a railing accusation against preachers. As a class, they are the best men in any section any day. They suffer from many accusations which are false. Chivalry protects women, but often goes lame over safeguarding the men of God, who are in some respects more defenseless against scurrilous tongues than women. But, in connection with the false faiths named here and others not named, it needs to be said that some preachers either lack in courage or suffer greatly for lack of information. Consider Christian Science. Most of us remember how, a few years ago, some of our preachers were telling us there was surely something good in a thing which could get hold of the people like Mrs. Eddy's hodge-podge did. It sounded so amiable and charitable thus to speak. In fact, to the superficial it suggested that the speaker was deeper of thought and more loving of heart and appreciative of spirit than most! And all the time, silly women and foolish men were being drawn into confidence in the lying formulas of a system that was blasphemous, which a woman who was once a spiritualistic medium had borrowed from a physician without permission and gravely set forth as a religion!

From Catholicism to Eddyism, from Mormonism to Holy Rollerism, and from New Thought to Spiritualism, the preachers have an obligation before God so to teach the people the truth of Christ that they shall not be deceived by infected winds of doctrine. It matters not whether secular newspapers and politicians applaud or do not applaud. Of course they will not applaud. Neither will time-serving church members. If we have become so afraid as this of the criticism and anxious for the approval of the people of this world, whose social ease, political success, or business advantages may be made uneasy by our faithfulness in speaking the truth, the time is fully ripe for us to confess our lack of manhood and loyalty and get out. We had better give place to men who shall think more of faithfulness to the crucified Christ than they do of what a lot of world-serving people and selfish interests shall have to say about it. We do well not to criticise from our pulpits other Christian bodies than our own, as our fathers sometimes did. But when we give up our testimony to truth, lest some fastidious soul should squirm, we do not well. Most of the false faiths I have mentioned, are in no sense Christian bodies at all. Though every one of them juggles with pretended respect with the name of Christ, in order better to deceive the unwary, each of them shows the cloven foot of Antichrist when it denies that Jesus is the Lord. And shall men who stand up to speak for God, use mincing words to please finicky people, when they have to deal with such blasphemous errors as these? Every religion which denies the deity of the Christ belongs in the pit and shall go there. Shall we, whose business it is to win men's souls from the pit and to Christ, sedulously choose soft words when we deal with such errors, hunting for kind phrases to utter about the devil himself?

Indifferent church members. A fair-speaking and complacent optimism, in the face of the Antichrist systems which are seeking to destroy souls, would be traitorous. It would be abominable in the sight of God. It would be a prophecy that the departing from the faith in the latter days, of which Paul spoke, is now in progress. But there is another enemy to the effectiveness of the call of missions in the South which perhaps contains a more subtle danger than do false faiths. It is the indifference which so many church members exhibit toward the work of Christianizing our own country. Elsewhere I have quoted leading missionary statesmen in a united testimony that the work of Christianizing America is the most crucial task in the work of evangelizing the world. But there are tens of thousands in our churches who see nothing in missions beyond a heraldic proclamation to those who have never heard. Tens of thousands believe that, if we save the soul, we are under no obligation to seek to save the life. Practically, tens of thousands believe that missions apply only in the abstract and to the far-away. The unpicturesque problems of the near do not appeal to them. We love a naughty sinner and patiently pray for him till he is saved. But we withdraw our ministries of missionary love from the convert, once he is born a babe into the Kingdom. From a missionary standpoint, we exhibit little or no patient love or helpfulness for him any more. We love humanity in the mass far away, but so often we do not love humanity in the concrete near at hand. The folk near at hand are always too difficult to be cured of their ills by delegated aid or by a hurried heraldic proclamation. The far-away ones cannot be so cured either, but we put all the worry about that on our missionaries. In our own city there are

slums and so-called churches of half a dozen false faiths. Undeterred and unchecked, these are chaining souls of men and women to doctrines which damn. At our doors are the needy blacks by thousands. Such conditions are a test to our faith, whether it is indeed shot through with the missionary spirit.

They do not see the need. Ask some church members for contributions to missions for their own community or State or nation, and they wonder why the money should be needed. Ask a missionary society to select and study some phase of Home or State Missions, and it will usually choose the farthest-away particular activity that the work embraces. How much we need such a readjustment of our vision of spiritual values as shall enable us to see the rich, unmined possibilities of the near-at-hand. If we want to be like our Lord, we had better earnestly seek it. For he loved and saved the neglected, the sinful and the abandoned who crowded about him. He saw rich and blessed possibilities even in those who were marred by sin and baffled and stranded in the life-struggle, and made the possible a blessed reality. Society Hill, South Carolina, is known far and near as one of the most remarkable communities in the Palmetto State. The people are of Welsh descent, and are mainly Baptists. Among the good things in which these Baptists have led, was the distinguished task of organizing the activity among our Baptist women which has now become the powerful Woman's Missionary Union. Recently two Mormon elders came into my office. They asserted that there is to-day a thriving Mormon church within two miles of Society Hill. I have since confirmed their statement. In Atlanta there is a Mormon church, which has recently erected a hand-

some house. Where it stands there was once a Presbyterian church. A prominent Presbyterian minister told me one day, as we travelled together on a train toward the Southwest, that two of the families in this Mormon organization were once Presbyterians. Then he held up his hands and exclaimed: "My God, what sort of preaching did that Presbyterian preacher do?" I said: "I don't know. But I venture to guess that, if that Mormon church has in it two Presbyterian families, it will be found to have six Baptist families." Such stories might be multiplied endlessly. Alas! God's people so often do not see.

Does arithmetic blind us? Arithmetically, the 18,000,000 persons of responsible age in the South to-day who make no profession of faith are not impressive, after we have learned to think in terms of hundreds of millions. Yet these legions of unsaved among our own people are our peculiar opportunity and responsibility. If we do not lead them to Christ, who will? No program of world-saving which shuts its eyes to the significance of this unconquered territory at home will go very far in subduing nations beyond. Arithmetically, 35,000 white churches in the South—Baptist, Methodist and Presbyterian —with their doors closed from preaching service three Sundays out of four, are not impressive. True, these make up nearly three-fourths of all the churches through which these bodies may hope to nurture the religious life of the South. True, these three bodies in most of the South have the religious following of nearly all the population. True, Christ has given pastors and teachers (Col. 4:12-14) "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Chirst; till we all come in the unity of the faith, and of the knowledge of God, unto

a perfect man, * * * that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive." True, to accomplish an adequate safeguarding of the disciples from the craftiness of false teachers and from the infantile anaemia of withheld diet, Paul established a plurality of pastors in the New Testament churches, so that teaching might abound. But our eyes have been holden from seeing how this applies to our intenser day. With most of the churches receiving teaching one day in the month, and getting almost no "work of the ministry" in pastoral service; with false faiths preying upon the people whose higher spiritual needs our systems have not provided for; with an alarming mortality among those brought into the churches by evangelism, from lack of instruction and guidance, very many of God's people in the South either do not see their responsibility, or else are unwilling to accept it. For the most part, not even has our trusted leadership seriously tried to arouse our people to the situation.

A call to awaken. Who shall solve for us this riddle? Under God no one can solve it but ourselves. Standing-still churches in a forward-going civilization, are the major part of our trouble. The churches must become dynamic. We have a recognized religious leadership. We trust it to shape ideals for us. If it fails to point to us the fundamental principles and tasks, we shall reconstruct it when we come to find out its unfitness. If it prophesies smoothly when we need a jolt, we shall lose respect for it. Let every man with a voice that carries, in pulpit, editor's chair, Mission Board service, the presidency of our schools, or elsewhere, consider his responsibility. He is under

obligation to point our people to the things which are most needed by them in their present situation. Measured by this yardstick, has our religious leadership in the South done its full duty about warning our people of the danger of disaster which lies in indolently holding on to a program that utterly fails to provide adequate instruction to our church members, and leaves tens of thousands of them an easy prey to false teachings from peripatetic fanatics and in godless colleges and universities? Is it true that the great evangelical church membership of the South is so indifferent that faithful admonition and teaching by honest, God-fearing men cannot arouse in it a vigorous response, looking to the vitalization of the churches and of our service to society? It would be unjust to make this charge. Some of the noblest Christian men and women who ever lived are in the South. But what a tragedy it would be, if our unhindered opportunities should prove to have lulled us into an unappreciative indifference, so that God in anger should have to take away from us these opportunities because in our blindness we despised them!

The Christian school a corrective. I have mentioned educational institutions as a grave danger point in the conflict with false faiths. But the power of these to betray our faith is not greater than their power to safeguard it, if they shall be faithful to revealed religion. The right arm of the power of the Christian bodies to use education for Christ lies in the denominational schools. These they control and can protect from the poison of the secular movement in education, which received its impulse in Germany, though there is a recent disposition among its sponsors not to speak of its paternity. President John E.

White, of the Anderson College, South Carolina, in the winter of 1917, published an article of exceptional power on the need of the Christian college, from which I quote: "It is now becoming clearer every day that the higher education of Germany was the powerful reinforcement of barbarism. The colleges and universities were mighty for science, for intellectualism, for efficiency, and for ambition, but they were weak for the gospel of Christ and for the souls of the people. Our leaders in secular education are frankly disconcerted. The president of the richest and largest university in the United States has given frank expressions to misgivings which are spreading. He says: 'We once thought if we could put higher education in the reach of all we would solve the problem of injustice, wrong, and evils of society. But we have found that to be utterly mistaken. Men do not do what they know they ought to do, but what they want to do.'" I must interrupt the quotation to comment on the fact that the cataclysm in Europe has opened this great educator's eyes to see what he might have learned any time from the New Testament or from any real Christian. "Surrendering its function of education," continues Dr. White, "Christianity is insomuch no longer the religion of Jesus. If it is important to have Christianity healthy and vigorous and to hold secure that good thing which was delivered by the Holy Ghost, the Christian college is indispensable. Out of the colleges comes the Christian leadership, the teachers, the writers, the thinkers. Secular education needs the Christian college to influence its spirit and methods in the direction of the Christian ethic. What can be done to impart religious instruction in the public schools? The answer is, the Christian teacher. A new and great field of

opportunity is here open to the Christian college." There is no single influence which threatens faith in a supernatural religion comparable to rationalistic teaching in colleges and universities. The danger itself suggests where lies a suitable remedy. It is in the Christian college, secondary school and university. There is good ground for hope in the determined effort of Baptists in practically every Southern State to raise large sums to strengthen their colleges. Never was the mission of education under Christian auspices so evidently necessary as it has become in the light of the great war. There is hardly any single thing we can do which will count more for the faith of the future than greatly to strengthen our Christian schools. At the same time, we must frankly exercise caution that the canker of rationalistic philosophy does not sneak even into these institutions, and must insist that they shall be saturated with the spirit of faith and evangelism.

Other available remedies. Much might be written on proper means for meeting and offsetting the false faiths of to-day, but a single additional paragraph must suffice. Like the lions who blocked the path of Bunyan's pilgrim, these sons of Anak present a fearsome spectacle to the timorous. But if we shall live and labor in the strength of our God, we are well able to overcome them. We do not need new and strange armor, but in faith and consecration to use what God has already given us. (1) In the public ministry of the pastor he has an unsurpassed opportunity to teach the people the truth and to warn them against error. Not enough doctrinal teaching is done in our pulpits. We plume ourselves that the polemical rancour of a past generation has forever gone. That had its faults, but it is a greater fault to dodge the clear and

forceful teaching of scriptural doctrines, because some sensitive soul may squirm. It is cowardly not to set forth teachings which cluster around the great central doctrine of the deity of Christ. We urgently need a great revival of doctrinal preaching. (2) In his personal visitations the pastor has in some respects even a better opportunity to fortify them against error. He can thus adapt his instruction to individual needs. (3) A good Sunday-school can accomplish great results. Capable teachers have an approach in the class work which affords an invaluable opportunity to present doctrinal truth and show the danger of the fair-seeming formulas with which Antichrist errors seek to make converts. (4) The Young People's Unions have in doctrinal instruction one of their most useful potencies. They reach young men and women just when they are beginning seriously to formulate their beliefs and can do untold good by rightly guiding the youthful enquirers. (5) The local missionary organization should give attention to teaching doctrinal truth. At home and abroad much of our missionary effort is directed to saving people from ruinous errors in faith. The societies through which we foster and study missions cannot perform their whole function without studying to know the truth and to understand the snare of Antichrist errors. (6) Our denominational papers have done much to teach the Bible doctrines. We should let them know we appreciate their efforts, and call upon them to meet the present Antichrist emergencies by a fresh study and setting forth of the doctrinal dangers and needs of the present day. In a time when there are powerful organized efforts to discredit doctrinal stalwartness and denominational loyalty, let the denominational paper stand to its guns, asking no quarter

from error and giving none, loving men but obeying and fearing God. This applies to other Christian denominations, as well as Baptists. (7) We need more tracts and books which shall set forth the truth. They must be prepared under the direction of a responsible Christian body. We should multiply the circulation of doctrinal tracts. Our Sunday School Board has published an admirable series. We must prepare and circulate books for Mission Study and for the general reader that shall set forth salient doctrinal truths in a way that shall instruct the unwary how to avoid the nets which Antichrist fowlers spread for their feet. If we shall live and teach the truth, God will give us the victory.

TOPICS FOR SPECIAL STUDY IN CHAPTER VIII.

1. Name some doctrines of Romanism, and show the danger of its political activities.
2. Name some doctrines of Mormonism and of Russellism, and show that they are Antichrist sects.
3. Describe Holy Rollerism, and show that our neglect to teach the people gives it its opportunity.
4. Give a brief exposition of the false teachings of Christian Science.
5. Show wherein weak-kneed preachers and indifferent church members are responsible for false faiths and for the weakness of denominational effort to save the people from sin and such destructive errors.
6. Show that the Scriptures hold us responsible for instructing the people to safeguard them from such errors.
7. Name the powerful corrective agencies which are in our hands, and discuss our obligations to use them.

CHAPTER IX.

SAVING WHAT WE HAVE.

The situation. More than three-fourths of Southern Christendom is rural. Much of the rest of it is fresh from rural traditions and from the strength and weakness of rural church tutelage. A large teaching task is yet to be done in our urban churches. But it will add to definiteness and will touch the great fountain head of the nurturing need in the churches of the South if this chapter shall confine itself to glimpsing the vitalization needs in rural churches. It is not meant to imply that country churches are in greater peril than city churches, or that they are more delinquent in seeing and seizing opportunities for spiritual service. "In perils in the city" was one item in Paul's amazing catalog of experiences that many a city preacher has painfully verified. In the struggling tides of life in a growing city, many churches are on the defensive and many have been wrecked by the fierce social and economic competitions and conflicts. But, as a rough sea makes a good sailor, so many a city church has grown strong in overcoming an unfriendly environment. If one were comparing and contrasting city and country churches, it would not result unfavorably to the quiet church embosomed in the affections of a rural community. The country church has been and will continue to be the chief inspirer of rural life, and a high and satisfying rural life is essential to our national and social welfare, doubly so in the South, where the Government Census of 1910 shows

rural life to be more than eighty percent in many of the States. As it now stands, the country church has lost much of its prestige and its power to inspire rural life. It did no evil act which brought this result. It simply did too nearly nothing. The country church has remained static in a dynamic environment, and out of that has grown its troubles. In substance, Dr. J. B. Gambrell said the same thing when he declared concerning Baptists: "We have evangelized and we have baptized, but we have not taught, and out of that have come most of our troubles."

The dynamic environment. Marvelous changes have taken place in rural life. Within the last generation, its intensity has been multiplied manifold. Transportation and the building of cities have furnished new and far larger markets for produce, and have brought to the farmer himself new contacts and wooings from his isolation. Farmers' colleges and newspapers, and farm bulletins and demonstrators, furnished by the government, have conspired to teach him that there is much more in his job than he thought. Good roads, rural mail delivery, telephones, and automobiles have multiplied his contacts by ten, and needed legislation has at last untied his hands, so that he may run the race without discriminatory disadvantages. The last word in conservatism though the farmer is, these forces have broken up his opposition to change and also his belief that change is unnecessary and impossible. They have literally shaken him into an awareness that a new day has dawned on the farm. No longer is farming an unending routine of taking in and wearing out more acres. It has become the intensive business of getting more out of the acres, while conserving their fertility. The old farmer was a pioneer. Soil-robbery was his daily

task, and he had no conscience about it. The new farmer farms with his brain as well as his brawn. He puts back into the soil the fertility which his predecessor took away, and makes old fields produce more than the virgin soil did for his forebears.

The church is still pioneering. What the new farmer has done for the soil, the new religious program has not done for the country church. Indeed, the new religious program has not yet gotten itself into running order, so far as the country church is concerned. When we were making programs we were almost never thinking of the needs of the quiet church by the roadside. More obvious appeals from places where the challenge was louder and under influential observation, have filled our thoughts. In the perspective the country church seemed far away and it had no voice. So it did not seem to matter so much, especially as we were continually getting for the towns, anyhow, about all the little church had to give. It was an undiscerning judgment and it has done our religious bodies no credit. It amounts to this, that in regard to the rural churches, the pioneer program of a century ago is usually still in undisturbed operation. Spiritual soil-robbery is still being habitually practiced. In the country churches we evangelize and we baptize, taking from the virgin field that which it can give quickly to the first-comer and the infrequent-comer. Even with such poor attention these churches have produced our preachers and most of the men and women for city churches and tasks. We have not faithfully taught in the rural churches. We have taken all they had to give, but we have not, by faithful nurturing, put back into them the intensive effort which would renew the springs of their spiritual fertility.

Like pioneers, we have robbed the soil. And out of that most of our troubles have come.

Troubles have come. The troubles which have come from a system that was strong in evangelism and weak in teaching and pastoral care, apply to all Christian bodies in the rural South. But I have in mind mainly our Baptist people, in naming here some of the evils which have developed: (1) The loss of influence on the part of rural churches, so that they are in most cases not holding the people and inspiring the community life. (2) The failure of a large number of these churches to participate in the co-operative work of missions and benevolence. (3) Their failure to equip their members so that they may capably stand for Christ and serve others, after they leave the country home for the city. Witness tens of thousands of so-called "trunk" Baptists in the cities. (4) The loss of a large percent of our converts to the world and to false faiths. The figures in the Southern Baptist Convention statistical tables show that this loss has in the last twenty years reached the staggering total of thirty-seven precent of the entire number baptized. (5) A do-little religious program in our do-much day has helped to drive many to a so-called do-much religion which does not believe in Christ as Lord and Saviour. (6) Our failure to do more to take the city for Christ is in part a result of our having done so little for the country. When the people were in an environment where it was relatively easy to reach and teach them, we provided a minimum of effort to do it; when they come to the city, we greatly intensify our efforts. If we would do more for them where the effort would have the better opportunity, we would not so often fail with intense efforts in the city. These are some of the

troubles. If we should cancel all of them but the first, there would still be abundant cause for us to enlarge our efforts to secure in the country church, a program which shall help to cure the chronic evils of spiritual soil-robbery.

A bill of particulars. In "Country Church in the South" I devoted the larger part of the volume to diagnosing the country church's needs, on the theory that you cannot cure until you can get the patient and his friends to realize that he is ill. It will suffice here to give in bare outline some of the more obvious particulars of the inadequacy of our rural church program. Of 24,600 churches in the Southern Baptist Convention, more than 20,000 are rural. Of the rural churches, not fewer than 18,000 have preaching only once monthly and as many are served by absentee pastors. The figures for the white Methodists are almost as distressing. In the South these two bodies are almost the entire dependence to serve the spiritual needs of the 29,000,000 persons who live in a rural environment. Together they have 33,000 once-a-month rural churches, out of their entire number of 36,500 country churches, and 29,000 have not a resident pastor. This is enough to arouse any one who can be reached by figures, but there are other depressing conditions. The 36,500 rural churches are served by about 9,500 ministers, 5,000 of them Baptists. All Methodist preachers are required to do at least certain non-resident theological reading. This is about all most of their rural preachers have in vocational training. The Baptist situation is both better and worse; better in some hundreds of country preachers who have had regular theological training and a considerably larger number who have had college training, but worse in a large number who have had no special training at all, some of them not

more than a partial common school training. These preachers usually make their support largely from some other source than preaching. The average salary of one of our Baptist country preachers who is preaching full-time is possibly more than $600. But the average wage paid by the once-a-month churches is hardly above $100, which would be about $400 for all of the preacher's time. Not only is the little-as-possible program the rule in preaching and pastoral support. The same holds in regard to subsidary church organizations. Practically all of the once-a-month churches have no mission society and nearly half of them have no Sunday-school.

A doctrinal consideration. Christian doctrine is New Testament teaching. There are some in our age who have cultivated an extreme dislike for doctrine, for definite New Testament teaching. The once-a-month country church has little enough teaching to please even those writers and speakers who are now figuring so prominently in the effort to turn popular opinion against denominational loyalty. We may yet need to revise our time-honored saying that country churches are the great conservators of Christian doctrines. This was once true and it is true yet in some of them. It is not true in any adequate sense in a large number of once-a-month churches. Once these communities held little commerce with the world. The churches had infrequent teaching, but there was more leisure and inclination for mediation and Bible reading. Left to themselves, they did not feel the wooings of the impulse to tone down belief to please others. In those days their preachers, through newspapers and magazines, and through the town environment where most of them now live, had not been bombarded by a propaganda that

was contemptuous of doctrine and made a god out of liberalism and conformity. That is changed now. More sorely pressed than formerly with whatever substitute for tent-making he finds at hand for securing a living, the country preacher discovers that he is in a world where assiduously-cultivated popular opinion is becoming intolerant of doctrinal truth, and in conditions in which it is difficult to study as he ought, even when he knows how to study. When he goes to preach, he often finds himself before an audience which in the Sunday supplement and magazines has had it suggested how bad and narrow it is to believe in Scriptural doctrines not accepted by everybody else. Then, the old polemic does not suffice, however true it may be. The truth of God's word abides. But a preacher must intelligently sense the problems of the people to whom he preaches, if he is to set forth that truth so as to inform and satisfy, and many of our country preachers are not doing the study necesasry thus to interpret God's message. I could wish the above was an over-statement of facts, but the testimony of competent and sympathetic observers verifies it. Both preachers and churches need from us understanding sympathy and untiring aid, until the rural church shall function adequately in its twentieth century environment.

Should the denomination help? As a means for aiding rural churches to function more perfectly, the Home Mission Board, four years ago, acting under the Convention's instructions, created an Enlistment Department. Though the name suggests campaign methods to secure larger cooperative efforts, rather than patient nurturing methods to enlarge the content of the Christian life through providing more teaching of the engrafted word, the Department seeks

to accomplish the latter rather than the former. It increases co-operative effort through enlarging the Christian life and motive—which God intended we should do. The Enlistment effort has been blessed with success. But until now it has been conducted on so restricted a scale that the denomination at large has not had a near view of its potentialities. The present indications are that our people are slowly coming to realize that they must do something large and worthy to help to bring again into their own the mass of rural churches. The Enlistment Department has given the Home Mission Board a good opportunity to conduct a sustained educational propaganda in which the needs and claims of rural life and church are presented, and this the Board has done with enthusiasm and conviction. It is hoped that the number of Enlistment Workers shall yet be much increased. But, however much good these may accomplish, the task is larger than hundreds of such specialists will soon be able to perform. The whole denomination must make a re-appraisement of rural church and country life values. It must come to see that stupendous issues are at stake in what we shall do or fail to do to aid the rural life and church to attain that fuller content which shall comport with an age of electric progress.

Self-help by the church. The accumulated inerta which has come about in thousands of churches will not be changed into mobility and progress without loving and patient aid and inspiration from without. But, first or last, the success of the church in doing its appointed task will depend on itself. There are two or three essentials that lie at the foundation of any program which may be expected to succeed. If the churches would look after

these, or if the pastor would work to their accomplishment, it would obviate the necessity of much Enlistment work. To name only three: More preaching than once-a-month, more pastoral services than an absentee preacher can give, and more pastoral support than a pittance which leaves the pastor largely under the necessity for self-support, are remedies which lie at the bottom of any program which can possibly cure the present ills of the country church. These requirements are commonplace, but fundamental. If we are to be worthy of our own highest self-respect, we will not allow ourselves to withhold our hands from grappling with fundamentals on which hang great issues, because, forsooth, the task is not bedecked with the garlands of romance, but is homely, as are the offices of love—and as beautiful. The churches must help themselves, but the denomination must also aid, if it is to justify the confidence reposed in it by the churches for wise leadership and comprehending love and fellowship.

The country preacher. As a class, country preachers have an uneven load to carry. They have been much advised by others and not always with fine sympathy or understanding. The country preacher carries uneven burdens, but he is not as a rule doing the work that is needed in our rural churches. In character and devotion he ranks as well as his urban brother. In his work, he has usually turned his back upon those ambitions for advancement and social and educational advantages which figure largely in the average town preacher's choice of a field, and which, to say the least, are not to be classed as missionary motives. The country preacher has pegged away at a job that is so poorly paid that he cannot live on the stipend, and in which he usually sees little chance unaided of pull-

ing the churches out of deep and discouraging ruts. He often has to see many of the brightest and best young people he has evangelized depart for the city, where, with many like them from other inconspicuous country churches, they make up perhaps most of the strength of an urban church that pays its relatively prominent preacher a much better salary. This country preacher does not want or need our pity. But he does need our understanding, cooperation and love. It is true that there are country preachers who are narrow and almost hopelessly opposed to progress. This complicates the situation. Faithful rural preachers have to bear the reproach created by these "slackers," in the minds of those who do not discriminate. But the fact stands that country preachers bear an uneven load—the dead weight of these ordained slackers being part of their burden. We must appeal for missionary spirit on the part of young preachers, in connection with the rural field, the spirit to sacrifice ambition and worldly advantages for the sake of Christ. We must invite many of our most capable young preachers to consider the spiritual value of a life which will be underestimated by an uncomprehending public opinion, and sometimes discredited even in those religious circles where the ideals of these young men are molded, but which will mean the lifting up of the lives and enlarging the outlook of people in entire communities, to a degree not often accomplished by a city pastor. Our churches should earnestly pray God to raise up many such young men for rural pulpits and that he may forgive us for the dulness of spiritual comprehension which has made us neglect great things.

Two duties of preachers. I wish to name two particular things which our ministers can do that will greatly help.

The country pastor can preach to the churches on their obligation to support their pastors, and the pastor from the county seat or other principal town in the district can give some of his time to preaching to the country churches and showing them the way into a fuller life and service. Rev. R. J. Pirkey, of Longview, Texas, accomplished striking results by thus aiding surrounding country pastors and churches, and the service reacted on his Longview people to the increase of their religious vitality. The county-seat pastor practically always has the confidence and good will of the surrounding churches. His place gives him good repute and opens the way for his efforts to count for their full value. The same may be said of laymen in the county-seat church, who are known and usually highly respected by the people throughout the surrounding county. They could often serve their own church better on Sunday by going out and helping needy country churches than by sitting under the pastor's sermon. Pastor Pirkey says: "Lack of vision on the part of the county-seat church is, in the majority of cases, responsible for the condition in the surrounding country churches." The country preacher has almost never preached to his people about their duty to support the pastor, and for this he is not without blame. In First and Second Corinthians and in our Lord's own words there is abundant evidence that God intends that they who preach the gospel shall live of the gospel. The tent-making of Paul at Corinth, studied and understood, only confirms this teaching. A certain sensitiveness has kept the preachers from preaching the truth of Scripture on this subject, but they should have done their duty in the matter. The miserable dole with which many a church

still satisfies its conscience in pastoral support is partly explained by the fact that the pastor has not been faithful in preaching a truth which the narrow and prejudiced might pervert.

An educated ministry. Space does not permit the rehearsal of our Baptist attitude toward an educated ministry; still less an adequate portrayal of how we have for many years, not without success, plead for more educated preachers, careful always not to offend good men who had not enjoyed scholastic training. Speeches on ministerial education before our Associations and other gatherings have had with painful care to deal in an unvarying set of preambles and exceptions, to clear the way for the educational appeal. I raise the question, has not the time come when we may forsake some of these time-honored explanations, and definitely advise the churches to put a test to candidates for ordination as to whether they are willing to do all they can do to prepare themselves by study for the teaching responsibilities to which they propose to devote their lives? The opportunities for a young preacher to educate himself are many times better than they were in the days of our fathers. Any young preacher can get an education, if he has the kind of determination that is likely to accomplish much. The young people of the country are being better educated than formerly and twice as many of them are receiving some education. How can an untaught man believe himself fit to teach taught people, in a vocation one of whose scriptural perquisites is aptness to teach? God is not dependent either on our learning or our ignorance, but if we would become God's official spokesmen to our fellows, how dare we presume to discredit the value of an honest devo-

tion to that study which Paul commended to Timothy? Fortunately there is growing up among the churches a general demand for educated preachers and a refusal to call men who have not studied. We must help all the preachers we now have to a fuller efficiency, regardless of their educational advantages. But the time has come when we must recommend to churches that they shall decline to ordain to the ministry any man who does not heartily agree by faithful study to do all he possibly can to prepare himself for the ministry. Many of our preachers who had no educational advantages are seeing this and telling young preachers so. The churches, thus advised, will generally act on the advice, for the shoe is beginning to pinch these churches. Their educated young people are declining to go to hear men preach whose knowledge and outlook on life are more meagre than their own.

Pastoral support. I often think of our country church troubles in the figure of a circle, around the inside of which are moving a church and a preacher. The church is saying, If we had more pastoral service and better preaching, we would pay a better support for the pastor. The preacher is saying, If I had a better support, I would stop this once-a-month makeshift and do more pastoral work and better preaching. Some thousands of churches and preachers have been engaged in this unprofitable journey around the circle for many years. The denominational problem is to break this circle and get the church and preacher into action along a tangent that will lead somewhere. Selfishness and worldly wisdom cannot do it. But love and a Christ-like spirit of sympathy and helpfulness can and will break it. There are still other churches and preachers so dazed and helpless that they do not say any-

thing. We will not cure the country church ills without preachers of vision and consecration and missionary spirit; they must be ready to dare the task of making bricks without straw; taking their chances on 'tent-making' as a supplemental expedient, believing that God will show the way. On the other hand, the solution of this problem awaits a larger and more adequate support of the pastors. The poor wage paid preachers is the shame of American Christianity, and the country churches of the South are about at the bottom of the list. Farmers who ride in $700 automobiles and spend thousands on farm machinery are still giving only a pittance to support the institutions of religion in their communities. In the realms of business and pleasure, and sometimes of education for their children, it is a matter of thousands; but in the field of the church it is often still nickels and dimes. One thing we must have, if we are to cure the country church's inability to serve its day, is an ability on the part of the farmers to think in large terms in religion as well as business, and to give accordingly. We must have more educated preachers, who shall, for Christ's sake, sacrifice the ambitions of other men for the prizes of this life, in order that they may serve. But the church must wake up too. It must do some sacrificing and some giving. If we should strike a balance of the record to date, it would be found that the preachers have done by far the larger part of the sacrificing.

A re-appraisement needed. A re-appraisement of the country church and rural life is necessary. The religion of Christ has done more for the country than all other forces combined, but the denominational conventions, conferences and agencies of effort in which the ideals of our religious bodies head up, have been about the last of all

the agencies which serve society to get awake to the fact that something must be done to quicken rural life. The Country Life Commission, the Y. M. C. A., the State colleges and universities, the agricultural schools, the farm press and the national government, through its new policy of helpful legislation, have all become active in aiding country life to readjust itself to new and untried conditions, while for the most part the religious bodies have not yet gotten beyond the stage of disposing of the country church by weakly lamenting the difficulties and remarking that the preacher is "the key to the situation." So is the farmer "they key to the situation," but his friends have not therefore left him without any serious effort to improve the conditions under which he lives and works. Throughout its entire history, every considerable Christian body in the South has gotten from the country church its preachers, its boys and girls for the Christian schools, and most of the men and women for leadership in the city churches and tasks. Each of them is still depending on the country church for moral and spiritual reinforcements for service and leadership. Is it because the little country church mother has just given and given and made no complaint that we have seemingly become incapable of seeing that the lusty denominational child should in the day of the mother's need consider the mute appeal of love and the peremptory challenge of the square deal in common, ordinary things? Perhaps through the exercise of filial care we should find that, in the non-spectacular tasks of ordinary justice and common fairness, we had stumbled on to the truest strategy and the greatest statesmanship.

Educational re-adjustment. Both colleges and theological seminaries need to come to a re-appraisement of

the significance of country life and the country church. Colleges can open the eyes of students to rural life values in a way that will send many of them back to the country, where their lives would mean more to themselves and others. But they cannot do it, if they themselves have no vision of the significance of a full and satisfying rural life. Theological seminaries have a great responsibility in this connection. With their buildings and class rooms filled with a student body ninety to ninety-five percent of whom were reared in the country or small towns, what an odd spectacle, in this day of great rural needs, to find hardly one in fifty among them who believes that his life will count for much in the country pastorate, or that he can go there without his own comrades looking down upon him as inefficient! Something is wrong when such things can be. It cries out against the religious body whose vision is so obliviously devoted to breadth that it cannot see the bigness of the plain and simple things which multiply the meaning of life. Our theological seminaries have done for Southern Baptists a great service, and they will do a greater. We should have in them twice the students now there, and we shall need to have hundreds of additional workers training in the Baptist Bible Institute in New Orleans. But, in the name of the eighty percent of our Southern Baptists in the rural churches, the churches that have made possible the great seminaries and supplied the denomination with its leaders—in the name of this great mass of God's people, voiceless always in our denominational counsels, I declare that there must be in our theological seminaries a re-discovery of the country church. These institutions ought to send a large number of their brighest and best back to the country to tackle the great

unsolved rural church problem. They will go, if they are led to see it is a man's job, and many will see it, if their teachers in their hearts believe it. City pulpit tasks are difficult and need strong men, but, seeing that they have all the while gotten the lion's share of our trained and well equipped men, not a few of our best ought to go to the country now, even if the complacent city church does occasionally suffer by not getting all of "the best."

Fruits of one Seminary address. Rev. Greene Clay Smith, D. D., made an address at the Seminary in Louisville, in the early eighties. In simple, conversational style Dr. Smith earnestly and forcefully set forth the call of the small village and country churches, especially those of the mountains of Kentucky. It was a call for men who were willing to make themselves of no reputation, to pass by the more desirable places, which would be sought after, and to pull off their coats and go to work. It was an impressive appeal for men who would be willing to live the simple life and to serve in difficult fields, where study gowns, slippered feet and polished fenders would be unknown. Many of the students listened with throbbing hearts to his recital of prevailing conditions of need in wide sections of the South. A short time afterwards, Dr. John N. Prestridge, then a student, now among the immortal, hung on the wall before Dr. Broadus' class in homiletics a hand-drawn map of the mountain section of Alabama, and made a heart-moving appeal for laborers both there and in the mountains of Kentucky, especially about Williamsburg. There soon developed a sort of rivalry among the students to magnify the attractions of the small fields with great hardships. Rev. D. W. Key, D. D., now a highly honored and useful Georgia pastor, was one

of those students. It led him to accept an inconspicuous mission pastorate under Secretary R. H. Griffith in South Carolina, and to the development of a breadth of sympathy and understanding with our churches which has led the denomination to put many responsibilities and honors upon him, including the presidency for years of the South Carolina Baptist Convention. Perhaps there is not a greater single need in our denominational leadership than an understanding comprehension of the problems of our country churches. Lack of it is making many a program, wrought out by able men, visionary and impracticable. Such understanding comes only from experience. On this account, and from the greater consideration of the needs and worth of the work, there should be many a lecture in our seminaries and colleges like that which Dr. Smith delivered in the Louisville school of the prophets, many years ago.

The denomination. It should be said, even in so brief a treatment as this chapter, that the denomination itself needs to re-appraise the significance of the country church and rural pastors. We have loved the country church, but we have not respected its worth or understood its value. In our Conventions the rural preacher is seldom placed on committees or denominational boards or otherwise honored, and the little country church, which in the aggregate is the mother of all the brave ensemble of our great days of the feast, abides forgotten in a hazy perspective. It is not to plead that the possible sensitiveness of rural men should lead us to celebrate them. That is entirely beside the point. They show less evidence of caring for prominence than any other class among us. It is a question of statesmanship and of self-respect through respecting the

worth of the rural sources from which we came. It is a question of creating and maintaining a denominational ideal to the effect that country people and country churches count along with our best. No less attitude will encourage our preachers to endure the hardness that many will need to endure, if they are again to bring the country church into its own. How many speeches has the reader heard at one of our Conventions on rural problems and country needs? I dare say, very few; perhaps none. But many great addresses by gifted men sway those bodies on many other great tasks. From the country church itself, which has accepted the be-littling estimate of the denomination and is surprised when a preacher with a broad reputation consents to become its pastor, to the great Conventions of the denomination, there is urgent need of a re-discovery of the value and needs of rural life and the rural church.

Saving what we have. The best thought of our Baptist people everyhere accepts the truth of Dr. William E. Hatcher's words, when he said: "It is at least as important to save what we have as it is to save that which is lost." It is a question of an aroused denomination and an aroused leadership, determined to do something to help, rather than our mental acceptance of a principle. When we believe in our hearts that something must be done to carry out the nurturing commands of Christ and his Apostles in terms of our rural church needs, we shall begin to do something large and worthy. God speed that day! Attention has been called that Southern Baptists have, during the last twenty years, lost thirty-seven per-cent of as many as they have baptized, to the world and to false faiths. The Southern rural field in many sections is rich proselyting ground for false faiths. Why? Because

Baptists and Methodists, who had these people, neglected them. Most of the once-a-month churches give little to support missions or benevolence. Why? Because they have not been taught, and the denomination has silently acquiesced in a system which did not provide adequate teaching and could not do so, while some of our preachers and leaders have sometimes held these churches up for special criticism. May the Lord quicken Southern Baptists with purpose and faith to undertake the great task of laboring more adequately to save what they already have. Baptists stand for great principles which the nation and American Christianity need. But if they should acquiesce in a pioneer system of denominational effort, which evangelizes great masses while it provides no adequate instruction for a large proportion of those they have evangelized, Baptists would place themselves athwart the purpose of God and the manifest path of progress in the twentieth century. We cannot afford to do it. We must not do it. Through Enlistment work and in every other fit way we must grapple seriously with the great and blessed task of saving what we have.

TOPICS FOR SPECIAL STUDY IN CHAPTER IX.

1. Give a survey of the amount of religious instruction received by the average church member in the South, and contrast it with the dynamic material environment.
2. Show that the churches are still following a pioneer spiritual program, while material life is following that of greatly intensified activities.
3. Show the danger of a doctrinal debacle which grows out of the lack of teaching among our church members.
4. Indicate what the preachers and churches may do to improve the situation.
5. What of an educated ministry and better pastoral support?
6. What ought the Christian colleges and seminaries to do? What re-appraisement is needed?
7. Are Baptists aroused as to the importance of saving what they have?

CHAPTER X.

CRUCIALITY OF A SAVED SOUTH.

Is this a Christian nation? An interesting and edifying debate could be conducted on whether or not America is a Christian nation. On the affirmative side could be ranged the evident religious intent of many of the early settlers; the testimony of the organic law of many of the Colonies; the constitutional guarantees of religious and civil liberty; the rapid growth of evangelical religious bodies; the present great strength of these bodies; the immense sums given annually to benevolent and uplift activities and Christian education; the altruistic attitude of our government in connection with the Boxer troubles in China, and in Cuba, the Phillippines, and Mexico. Much could be made of the high stand our country has taken in connection with the present World War. Justice Brewer of the United States Supreme Court could be quoted, who in a volume on the subject, argues that America is a Christian nation. On the other hand, the negative of the proposition would not lack for strong arguments. Waiving aside the question whether the Constitution of our country and certain of the founders ever intended to identify this nation with the Christian religion, the defenders of the negative could show that the Christianization of the country at no time ever went to the extent of the open espousal of religious faith by a majority of the people. They could bring from the closet skeletons of civic and national failure in demonstration that the country was not wedded to that righteousness which exalteth a nation.

The negative side. In detail they could raise some most embarrassing questions about our use of wealth, our city slums, our municipal corruption, our political sins, our failure rightly to support ministers, teachers and other uplift workers, while we heap wealth on those who can amuse us and contribute to our pleasure. Against the millions spent for missions, they could place the scores of millions spent for single items of useless indulgence. Against the highly endowed Christian institutions, they could point to the trail of the serpent of rationalism in some of these, making foul the classic shades by the slime of doubts and negations about the crucified Christ. They could show that not only is more than half of the nation without religious profession, but one of the largest of the religious bodies is by principle and long practice set against the ideals of American religious liberty, and is doing all it can to destroy separation between Church and State. It could show that evangelical religion has spent nearly all its effort on saving souls, but so little on saving lives that the ratio of toddling babes in Christ to nurtured and serving disciples of the Master, is only as one to ten, and that many of these babes fall into destructive snares and many into false faiths, which are becoming our national reproach, and a severe rebuke to the faithfulness of the Christian bodies.

The decision of the judges. Perhaps the judges of the debate would say something like this: The affirmative arguments prove that America has more nearly approximated the Christian ideal than other nations have done. But the negative has demonstrated that, in a country where for the first time in history soul liberty and civil liberty have together had an opportunity to show what they could do, Christianity has failed to dominate great and increasing

sections of the national life. It has shown that American Christianity leads the world in pioneering, but stands perplexed and confused before the twentieth century necessity of so nurturing the new life that it shall be able to master an age of material prosperity and secular education. The judges decline to decide between the contestant debaters, on the ground that the terms of the question controverted do not set forth with clearness what is meant by a Christian nation. If the purposes of the early colonists, and the attainments of the nation compared with others, were the gauge, we would declare for the affirmative. But if the standards of Him who is the founder and substance of Christianity are the measure, the negative has won easily. The judges take the opportunity to say that past good will not suffice. However gladly we may point to the acts of our country in the past as an evidence of our faith, the only ground upon which we may safely claim that this is a Christian nation is the effective operation and constant re-creation of Christian principles in this country now.

God's providential purpose in America. Underlying each step in such reasoning as the above is the suggestion that God's hand has been in the making of America, with the providential purpose that his people might here under the most favorable circumstances take their last stand to labor for the redemption of the world. Dr. J. F. Love, of Richmond, Corresponding Secretary of the Foreign Mission Board, is the author of a book, "The Saving of Our Nation," in which this is the basal argument through two hundred and forty well written pages. The closing sentence of the book in epitome sets forth the author's conclusions, in these words: "The Home Mission contest is for America, and the decision will determine the future of evangelical

religion, political democracy, and the destiny of the world." In his argument, leading up to this conclusion, Dr. Love says: "The Anglo-Saxon race has the distinctive capacity for introducing its policies, its civilizations, its ideals, and its institutions among other peoples. There is not a colored race in the world which could evangelize a white race. * * * It is God's will that in the day of Anglo-Saxon power the testimony, the fame, the influence of the race shall be for righteousness and the founding of his Kingdom in the world. Unless the Anglo-Saxons themselves throw away their opportunity, America is to be the seat of empire for this race." Dr. S. L. Morris, of Atlanta, Secretary of the Southern Presbyterian Home Mission Board, says in his book, "The Task that Challenges:" "The effort for the evangelization of almost any other nation is largely local, terminating with itself. The Christianizing of America is cosmopolitan in its scope. The spiritual conquest of America looms larger than any other task of the Church." Alexander Hamilton declared: "It is America's to be the grave in which the hopes of the world shall be entombed, or the pillar of the cloud that pilots the race onward." After making a world tour for the study of Foreign Missions, Mr. William T. Ellis recently came home and wrote: "The entire Christianization of North America is the greatest single enterprise confronting the churches of the whole world." It would be easy to multiply such quotations, but the above are sufficient to indicate that Christian statesmanship accepts as a fact the contention that God has prepared America for the task of world-saving, and that the entire success of Christian missions in America has a strategic value to which no success on any other field is comparable.

The place of the South. If America's Christianization is necessary for the world's salvation, the South's Christianization is strategic in the work of saving America. Anglo-Saxon blood and evangelical faith have in the South a far fuller opportunity than elsewhere in America. Without any purpose of invidious comparison with other blood-strains in the American life, the Anglo-Saxon's evangelical faith, his genius for political liberty, and for impressing other races with his ideals, mark him for special consideration and responsibilities. Other sections of America have in a measure lost whatever there is of advantage in this unmixed Anglo-Saxon blood. With it they have lost the unhindered dominance of the Anglo-Saxon's faith. Romanism has flooded their cities, along with the Romanized immigrant, and to the extent that priestcraft could accomplish it, the tradition of religious and political democracy has lost its meaning and power. New England was influential in establishing American ideals. In politics, literature and religion it won fame and prestige. From New England went out the impulse of the modern revival in Foreign Missions. Behold New England now! The section is flooded with Roman Catholics; the home of the Puritan scarcely recognizes itself. Not only has a strange religion established itself with pomp and ceremony; it has invaded and despoiled the old patriotism and the old culture and political ideals, and is to-day subjecting them to the arrogant and autocratic traditions of an un-American hierarchy. Influential also toward weakening the American democratic tradition have been the vast aggregations of wealth and the equally great industrial plants, which have enriched the few and kept the many in comparative dependence. The later coming in the South of industrial

development, and the fact that it must here make its way and form its social readjustments among Americans and not among European peasants, suggests a hope that Southern capital will learn from the experiences of other sections, and that the native American employees shall aid in making the instruction effective.

The North looks to us. There are deep-thinking Northern men who are watching the South with hope, wondering if we shall rise to our God-given opportunity in the nation. They desire to know if our unmixed Anglo-Saxon blood, our unvexed Americanism and evangelical faith, will so equip the South with spiritual comprehension and motive that it shall not only be able to save itself, but have a blessed overflow to help the North and the West in their struggle against new and strange forces, which are seeking to choke America's political and religious testimony to a hungry and weary world. Looking upon the South's unique opportunity, Dr. Newell Dwight Hillis exclaimed: "Here in the South, where we find the purest standards of political democracy, and the most chivalrous types of homes, are the greatest opportunities for manufacturing a race of great-souled men to govern a greater America of tomorrow." Already his words have had a verification in the large participation of Southern men in national leadership, a leadership of a quality of which the South may fitly be proud. May the South's sources never decline for producing such leadership. Its maintenance is in the last analysis a question of missions, because it is a question of the spiritual quality of the manhood our section shall produce.

Our new internationalism. Perhaps no nation in history was so rapidly awakened from a grateful sense of isolation from world movements and politics as America. The fancied

security has been shattered of our separation by great seas from the European centers of world politics. Not only has our awakening been sudden to the point of rudeness. Not only is our aloofness gone. We have become the cynosure of the eyes of all peoples. They desire to know if our democracy with its human rights, and our religion with its holy faith and freedom, have demonstrated their practicability as cures for the burdens and disappointed hopes of the struggling nations. The processes of intercommunication, through which the American tradition of isolation has crumbled, have been rapid but quiet. We were slow to comprehend their significance. But the present World War has startled every American into the certain knowledge that the days of our nation's protected adolescence have gone. It has been thrust into the prominence of one of the lustiest of the family of nations, with all the tremendous obligations and responsibilities of this unaccustomed relation. On his return from his visit to Europe and Africa, Mr. Roosevelt said that he found the peoples of other lands looking to America for leadership in those movements which make for the larger emancipation of humanity. He regretfully added that he also found a growing disappointment among the people that their expectations are being so imperfectly realized. If America in her commercial and civic life and social relations really practiced the Christianity her missionaries preach, and which our traditions of human rights and opportunity lead the oppressed of other lands to expect of us, what a power our nation would be in bringing the Kingdom of Christ to earth!

Our impact on other nations not Christian. But the samples of Christianity which American contact with the

nations have sent abroad have not usually confirmed the message of our missionaries in those lands. America has been singularly free from those greedy aggressions which have crippled the influence in heathen lands of some other so-called Christian nations. The confidence and appreciation which have been elicited by these manifestations of national unselfishness and justice, have redounded to our credit and influence in a degree that suggests what rich and blessed fruits we might expect if the business men and officials and globe-trotting travelers from this country did not so often bewilder the peoples to whom we send missionaries by giving the lie to the gospel of the missionaries and to the good repute our international relations have won for us. Lord Bryce, an exceptionally well informed student of racial relations, speaks thus of this handicap to the spread of Christianity in the non-Christian nations. "Christianity has often come to them as a religion professed by adventurers who, bearing the Christian name, have despoiled or tricked them out of their lands, who have exploited their mines, who have ruined them by strong drink, who have treated them with roughness and with scorn, and sometimes with barbarity. Such men are the foul scum upon the advancing wave of civilization, and they undo and unteach by their lives what Christianity is teaching by its precepts." Mr. John R. Mott, commenting on this subject in his book, "The Present World Situation," says: "The large number of illegitimate children in German Africa made necessary recent startling action in the Reichstag of Germany. What an occasion for humiliating reflection is the fact that some of the chiefs on the Lower Congo forbid the women and girls of their towns to go to the railroad towns even to trade because they recognize

these centers are the sources of unnamable evils." Mr. Mott and other observers testify that in mining and construction camps and oil fields in Asia and Africa, where American and European men are concentrated, the immoral conditions are almost unbelievable. Nor have our soldiers and sailors always behaved in a way to reflect credit on the country they represent, when in the cities of these un-Christian lands. In addition to teaching the heathen new measures of lustful abandon, the so-called Christian countries have distilled for them the poison of materialism and sent it along. Mr. Mott declares that in nearly every Oriental city may be found the works of such men as Nietzche, Spenser, Huxley, Haeckel, Ingersoll and Voltaire.

Our visitors from other lands. Nor does the pagan visitor to America always find here that which confirms the message of the missionary at the front. In the new internationalism the ends of the earth are sending their people to us, while ours are going to them. Their people, as well as ours, are using the ships and trains and reading the press despatches which like great shuttles are weaving the nations into a complex pattern, the finished fashion of which does not yet appear. We have long sent missionaries of Christ; they are beginning to send missionaries of Buddha and Confucius. We have sent business men; they are sending great masses of immigrant labor. We have sent our manufactured products; they send their young men to study in our schools. About thirty percent of the immigrants become emigrants, non-commissioned evangels of the economic, political and spiritual gospel of America. Through the mails the rest of them are spreading to the corners of the earth their observations on life in America. All these will form and express their own judgment of what they

find in America. If they are unkindly or unfairly treated, they will mark down the fact as evidence against America being the kind of country the gospel of the missionary led them to expect. When they see for themselves the failure of Christianity to dominate whole zones of life—in commercial, industrial, social and political practice—we need not be surprised if they ask: "If Christianity cannot drive out these devils in the land where it is said to have had its best chance, why should we believe in it?"

The Mikado and Christianity. Twenty years ago, the Mikado of Japan publicly stated his willingness to issue a decree which would make Christianity the state religion of his kingdom. He told his council that he had observed that the life and work of the Christian missionaries had been more helpful to Japan than any other religion propagated in his empire. Some of his councilors suggested that, before the decree should be made, a deputation be sent to the United States and Great Britain to find whether the doctrines of the missionaries were adopted and practiced in those two countries. The deputation made a survey of Canada, the United States and Great Britain. In courts of law they found justice often defeated. In marts of trade and industry they saw reputed Christian men destroying each other in competitive business. They caught the flavor of the stench of American municipal government. They returned to Japan and reported that, "while it is true the life of the Christian missionary among us is the purest of any of the advocates of religion in Japan, and the principles of Christianity taught by them are right and most helpful to our citizens, the people of the United States and Great Britain do not believe and practice the doctrines taught us by their Christian missionaries." The edict was

not issued. While the decree could not have made Japan really Christian, it would have opened the doors of 40,000,000 Japanese to Christian teachers and preachers. Their deliberate refusal to adopt Christianity, after inspecting American and English life, is a severe arraignment of the effectiveness of our Christian teachings in our own country.

Civilization does not Christianize. In considering the cruciality of a Christian homeland in world-saving, we should understand that civilization is not Christianity and does not Christianize. Civilization has its boons for mankind, but they have been greatly over-estimated. Separated from Christian faith, every one of them details a destroying poison. Beauty and poetry and the arts have added to the soul's eyesight and the significance of life. But, committed to unregenerated men, they have been compelled to minister to sensuousness, selfishness and essential ugliness, and have accomplished their own downfall. Science and inventions have performed their wonders, but divorced from Christianity, they mock and betray the civilization which makes of them a god. Education has increased knowledge and power, but the world is even now being treated to the spectacle of a nation with great educational institutions and all the paraphernalia of civilization, which has in the most enlightened age of the world reverted to barbarism. Will the horror of Germany's utter moral collapse in the midst of all her boasted civilization, so rebuke the folly of men in our own nation that they shall worship God and not their own inventions? So far from civilization Christianizing, it contains in itself the seeds of its own destruction. Divorced from Christian faith, its arrogant schemes of godless ambition and of cruelty far

outstrip any which the naked barbarians of the forests could even conceive. Civilization does not even civilize. Only Christianity can do that. The Indian graduate of American government schools often returns to the blanket and the wild and debasing orgies of tribal superstition. But the Christian convert in the mission churches is a changed man, with a new countenance; Christianity has civilized him. Dr. James Stewart, who had fine opportunities to study the effect of the contact of civilized nations with Africa, declares: "I have never seen a savage whom civilization without Christianity had succeeded in civilizing." We shall never Christianize the heathen by selling them sewing machines and graphophones, nor the immigrant by letting him make money and ride on Pullman cars. It takes Christ the Saviour to make people Christian, or even to civilize them. Left to itself, civilization is such a traitor, so full of ingratitude, such a renegade, that it is ever ready to turn its cowardly back on the Christ who has made possible its comforts, its fuller pleasures and richer enjoyments, and boastfully proclaim its scientific attainments and environmental improvements as its god and religion. More reality in our Christian faith alone can save our civilization, or civilize and save the nations that lie in darkness. The crucial point in the South's ability to help America and the sin-burdened world is the genuineness of its faith in the lowly Nazarene.

Helping by having. Joseph E. McAfee, in "Missions Striking Home," shows how German educational ideals came to bulk so large in America. The Germans had what American scholars (may they revise their opinion!) regarded as the best in education. Therefore our young men, who elected to pursue learning to its degree-giving limits,

flocked to Germany for post-graduate work. Germany influenced us by having what we considered the best. Cecil Rhodes, the South African millionaire, conceived a desire to spread English ideals throughout the civilized world. To accomplish it, he established the Rhodes scholarships at Oxford. There, for generations to come, young men who are likely to exert more than ordinary influence in life, are to drink in learning and the English way of looking at life. Rhodes' idea was to Anglicize the world by bringing a promising section of it under the influence of what England has to give. On the same principle, the world is being Americanized in no small part through the thousands of students from other lands now studying in American colleges and universities. There are said to be 1,200 Japanese students now in American institutions. Within a decade Chinese students in this country have increased from a few score to more than 1,000. John R. Mott, who is authority for the above figures, declares that there are also more than 1,500 Latin-American students now in this country. These foreign students, when they return to their own lands, will wield a tremendous influence. How much it would mean if the student bodies in the institutions they attend really voiced in their life the spirit and genius of Christianity. The present Chinese Ambassador at Washington, Dr. Wellington Woo, is only twenty-nine years of age and is a graduate of Columbia University of New York. If we, in our college life and in our business and civic life, show forth the spirit and fruits of Christian faith, we shall thereby reach the whole world with our gospel. This is no mere logic of an advocate. A whole-hearted, effective Home Mission program, is an incalculable aid to Foreign Mission effort, and an absolutely essential aid. If we do

not hold the homeland for Christ, what we are will speak too loud to allow the great pagan masses to hear what our missionaries say.

Testimony of men who know. In every day our foreign missionaries have urged the cruciality of a triumphant mission program in our own country as essential to the effectiveness of Foreign Mission effort. The words of Austin Phelps should not be forgotten. He said: "If I were a missionary in Canton, China, my first prayer every morning would be for the success of American Home Missions, for the sake of Canton, China." One of the ablest and most esteemed missionaries of our own Foreign Mission Board is Dr. Everett Gill, of Rome, Italy. Dr. Gill writes: "There is no room for argument and there should be no need for appeal. Unless we Christianize America with the help of Home Missions and furnish the financial, moral and spiritual munitions, the work of Foreign Missions is doomed. If the men in khaki at the front are dependent on the men in overalls at home, equally, if not more so, the Foreign Mission enterprise is dependent on Home Missions." Dr. F. B. Meyer, of London, was approached by Mr. Richard H. Edmonds of Baltimore, with the question: "Dr. Meyer, you have just traveled around the world studying Foreign Missions; tell me what in your view is the greatest mission field in the world." Quick as a flash came the answer: "The United States, because here you have all nationalities of the world centered."

We must Christianize the South. Each paragraph in this chapter, and, indeed, each chapter in the book, has been intended as a plea that we must Christianize our own country. For Southern Baptists that means that we must Christianize the South, the section of the nation in which we

are responsible for the saving effect of the gospel message. It is supremely important that this should be done. For the South's sake and America's sake, we must do it. A horrible example now paints lurid the sky of the world's vision, showing that a civilization which rejects God may be more miserable and bring a hundred-fold more misery in the world than naked barbarism. For the world's sake we must do it. Neither with carnal nor spiritual weapons can we wage a triumphant warfare at the front, if we are weakened and menaced by scores of untaken forts in our rear. Not only does our non-conclusive warfare with evil at home set a bad example to non-Christian lands; it also lessens our vitality and power to help others. We cannot win the victory over heathenism with a faith that is too weak to conquer whole zones of life where it has had generations of unchecked opportunity. I take off my hat in gratitude for every capable advocate of spreading the gospel to the world's end. We need more of them. But my heart hungers that more of these same leaders shall have an idealism which shall understand and be mastered by the immense victories that are to be won and must be won at home. If we do not win these victories or even realize that need for winning them exists, there is no chance that our bravest programs for other nations shall come to the successful fruition our Lord intended. Dr. Robert E. Speer, a noted Foreign Mission leader, declares on this point: "It will be vain to send our little bands over the world to preach the gospel of purity and peace, love and power, if in our social, industrial and racial conditions in America we are preaching uncleanness, strife, enmity and failure." John R. Mott, looking to the bearing of this principle on our mission impact at the front, exclaims:

"The ultimate triumph of pure Christianity in non-Christian lands depends absolutely upon Christianizing this impact. Only a Christianity powerful enough to dominate our social, national and international life and relationships will finally commend itself to the peoples to whom we go."

Planters and waterers. Paul may plant and Apollos may water, but God gives the increase. The divine plan in missions is that there shall be both planting and watering. Unexcelled in planting, Southern Baptists have been backward in watering and cultivating their spiritual plants. Their dominant point of view in missions has been that of the pioneer. If the seed was only sown faithfully, they have not had a tender conscience about nurturing the life of the plants. This has affected their attitude toward missions at home and abroad. It has tended to minimize the task in America, while it seemed to magnify that abroad. Stirred into a more or less artificial zeal by the presentation of the overwhelming extensive reach of the task in regions beyond, our passion has usually lacked the ballast of an understanding that not only must the world be reached, but it must be taught, as we go, so that it, also, may join the goers. This concept makes the Foreign Mission program at once larger and less staggering, for the Kingdom is like leaven, and leaven works. At the same time, our pioneer attitude has unjustly minimized the compelling appeal of missions in the homeland and in doing so has crippled Foreign Missions, through resultant weakness in the base of supplies, and through our failure to create a Christian example and impact in America to back up the efforts of our faithful missionaries on other shores. May God graciously open the heart of each one who may have patiently perused these pages to that fuller concept of the

missionary program. May each of us take to heart, without belittling or ignoring any of it, the whole program of Christ. He was the founder of a world religion, but spent his whole life teaching and healing in little Palestine. He would have us practice the missionary spirit with our whole hearts, in our home, our community, our State, our section, our nation and the whole world. When we shall give ourselves to the full program of Christ, without ignoring or despising any of it, we shall reap the ripe and complete results of full obedience to our Lord. May God graciously open the heart of everyone of us to this committal!

TOPICS FOR SPECIAL STUDY IN CHAPTER X.

1. To what degree is America a Christian country?
2. Give Providential indications of God's purpose that the South shall do much to save America and the world?
3. Give instances which indicate that our impact on other lands does not confirm the message of our missionaries.
4. Show that only Christianity can civilize.
5. Give evidence that we must Christianize the South, or greatly cripple our missionary value to the world.

BIBLIOGRAPHY.

It has seemed that it may be of more use to the reader to give here the list of books which have been most helpful to me in preparing this work, rather than undertake to present a complete bibliography. Practically everyone of the books named is of distinct merit in its field. References to chapters in "The Home Mission Task" are given because of the unusual value of those chapters. The book is temporarily out of print, but several thousand copies of it are in the hands of our Baptist people. Any of the books named may be had by ordering from the Publicity Department of the Home Mission Board, Atlanta, Georgia. Except "Our Southern Highlanders," by Kephart, which costs $2.50 and is worth it, the books named cost from fifty cents up, none of them above $1.25 the copy.

ON GENERAL HOME MISSIONS.

The Mission of Our Nation.....James F. Love
The Task That Challenges.....S. L. Morris
Missions Striking Home.....Joseph E. McAfee
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Life and Times of Booker Washington.....B. F. Riley
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